PHD

Developing an inclusional pedagogy of the unique: how do I clarify, live and explain my educational influences in my learning as I pedagogise my healing nurse curriculum in a Japanese university?

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Award date:
2007

Awarding institution:
University of Bath

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For the degree of PhD of the University of Bath

Department of Education

2007

PhD

Thursday 13th September 2007

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789 East Eisenhower Parkway
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Ann Arbor, MI 48106-1346

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Acknowledgements

I wish to express my thanks to the following individuals and group for their help and

scholastic contribution to my learning process.

My critical friends and readers.

Dr Sarah E Porter RN PMHNP MPH MS PhD. Associate Professor and Associate Dean Emeritus, School of Nursing, Oregon Health & Science University, Portland, Oregon, USA

Dr Sue Turale PhD. Professor of International Nursing and Special Advisor to Vice President for International Affairs, Faculty of Health Sciences, Yamaguchi University Graduate School of Medicine.

Professor Peter Bontje MSc. OTR, Aino University, Faculty of Rehabilitation, Department of Occupational Therapy, Ibaraki-city Japan

Bath Action Research Group, University of Bath.

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the friendship, help and support of my supervisor:
Dr Jack Whitehead, Department of Education, University of Bath.

Abstract

Developing an inclusional pedagogy of the unique: How do I clarify, live and explain my educational influences in my learning as I pedagogise my healing nurse curriculum in a Japanese University?

The social context of this thesis is embedded in the processes and reflections experienced during the development, implementation and evaluation of a healing nurse curriculum, using action research enquiry on my teaching practice, in a Japanese rural university in the years 2003-2007. These processes include the evolution of my ontology and the creation of an inclusional pedagogy of the unique with transitional certainty as a living epistemological standard of judgment. An energy-flowing, living standard of inclusionality as a space creator for engaged listening and informed learning is offered as an original contribution to knowledge.

Two major strands of enquiry are interwoven and inseparable in this thesis. The first is my life-long self study of my own learning and the values and practices that embrace all the different facets of my life, including being a nurse, educator, and Buddhist priest. The second extends the first, putting them firmly in the context of a specific time frame, weaving a textual narrative that passes between the different aspects of my multiple selves, building a picture for my readers that is grounded in my actual praxis. This narrative gives insights to the growth of my educational knowledge as I research the unique position I hold

of being the only white, male nurse, foreign educator in a culture that is so completely different from that of my birth and early education. Finally, I use the analysis of the voices of my students' experience of my teaching and curriculum to mirror back to me my own values as they were seen through the eyes of others in their emergence in praxis. Such usage brought about fundamental ontological changes in me and my practices as a teacher.

Chapter 1

Introduction

1.0 Every story begins with the story of its telling, where the storyteller outlines the stage or background in order to contextualize the events against which the story is set. In this thesis I narrate my story in a manner that I believe conforms with Maclure's (1996, p. 43) suggestion that it is part of becoming an action researcher to move backwards to the past and forwards again in order to try to make sense of the present. My thesis has two major strands of enquiry that are interwoven and inseparable. Each uses different forms of textual expression and narrative style. The first is my lifelong enquiry into the self-study of my own learning and practice that embrace all the different facets of my life, such as nurse, educator, Buddhist priest, and my human values as they emerged over time and were modified or changed completely. Such ontological explorations had profound impacts on me as my consciousness moved between differing states, positions and ideas. I needed to find a way to step back and identify and facilitate an understandable flow of logic for my reader. Such thinking is crucial to my desire to make sense of what is often incomprehensible. I mean 'incomprehensible' in the sense that I did not know the culture or the context of my praxis and, as I came to realise, the boundary of my knowing is my ignorance. Embracing this ignorance is a constant conscious process in my life as I seek to extend the boundaries of my knowing. At the same time I wanted the story to retain its spontaneity and authenticity in its telling as it evolved alongside the internal and external events that shaped the story in the crucible of its praxis. I realised I needed to suspend my judgements in order to allow the space for an idea or a thought to come to fruition. Often it was the case that I did not like or agree with the thoughts I was having; the "*chatterbox of*

judgement" in my mind was vociferous and tenacious in its demands to be heard, listened to and acted upon. I needed to suspend judgement on those thoughts and recognise what was required of me by the Western academy. Such suspension is known as bracketing, described by Berger and Kellner (1981) when they said:

> *If such bracketing (of values) is not done, the scientific enterprise collapses, and what the [researcher] then believes to perceive is nothing but a mirror of his own hopes and fears, wishes, resentments or other psychic needs; what he will then not perceive is anything that can reasonably be called social reality. (p. 34)*

In other words I see the world as a projection of my own unconscious, and until I can become aware of the unconscious content I will not see the social construction of my reality (Vogotsky, 1978). While agreeing with Berger and Kellner's understanding in part, I am more comfortable with Husserl's use of the term 'bracketing' in Cohen et al. (2000), which is a mathematical expression to explain the suspension of belief which is not linked to science or social reality; rather, Cohen *et al* suggest that bracketing is the conscious process of suspending beliefs and prior assumptions about a phenomenon.

To assist the reader of this thesis to understand my values and thinking, combined with my requirements to write academically, I will use bracketing within the written text because I see this as one way to temporarily suspend my beliefs so that I and the reader can gain a clearer understanding of a phenomenon. I will use bracketing as demonstrated by Cunningham (1999, p55) in his doctoral thesis. Cunningham utilised Van Manen's (1990) ideas on the bracketing of preconceptions, prejudgements, beliefs and biases within textual accounts and explained:

> *...that doesn't mean what I bracket is unimportant. No, it only means that I work on what is outside the brackets separately first. I distance myself from what is inside the brackets, temporarily, until I am satisfied that I have understood everything represented outside the brackets to the best of my ability. What is inside the brackets is based on my values. In bracketing them I don't forget about them completely. No, it's just that I've now got a device for keeping them at a distance while I examine the textual data in front of me. Later I can synthesise both that which emerges from my examination of the data and that which is within the bracket.* (p. 55)

I extend Cunningham's understanding by suggesting that inclusional bracketing allows more than one process to occur at the same time. Therefore, in my text the reader will find text within brackets that comes from: (a) my engagement with my reflective journal; and/or (b) my engagement with a discourse with myself as I discuss an issue or clarify a point. By 'inclusional' I am suggesting that to suspend values is problematic as it causes separation of identity, knowing and understanding. It would set up, in the Rayner (2003) sense of Inclusionality theory, a dynamic boundary that is in fact not dynamic, because some of the creating elements of the dynamic [Self] are being suppressed through their suspension and therefore excluded. I believe that an inclusional dynamic would suspend in conscious tension both the expressed values and the held values, dynamically in the same space at the same time, allowing engagement through critical examination balanced with the understanding of bias that exists in the researcher. I give below an example of how I will use bracketing as a discourse with myself:

[How is this seemingly contradictory concept possible? I believe that this concept is not contradictory; rather, if you look at bodies of knowledge as having boundaries to that knowledge (known knowledge and unknown knowledge, acceptable knowledge and unacceptable knowledge), these boundaries can have differing "fluid dynamics". ("Dynamics" in the sense of the context each form of knowing was formulated in/through/by and "fluid" in the sense that the knowledge is not static). These boundaries are semi-permeable, and, like with any semi-permeable membrane, it is the size of the molecule and the size of the space that control the access to another space. If you see inclusional bracketing as the "conscious solvent" that acts to ensure differing levels of permeability between various bodies of knowledge, then all processes can take place at the same time but follow different osmotic (conscious understanding) gradients.

By the above I mean that the story of my thesis and its telling is a living narrative grounded in the facts of the actual events. The emotions that such events evoke are bounded by experience and memory. Such boundaries may be due to the nature of the experience; being closed, exclusional and negative, or open, inclusional and positive. They are often very deeply felt; even if in the narrative I am referring to events that have passed. The emotion-evoking memories are in fact neurologically embedded and living, and are being experienced again in real time; that of the present telling. Such bracketing give insights to the reader as the discourse within the bracketing can be seen as a reflective discourse with one's self and allows the interaction between inner and outer worlds to be observed]

Bracketing has another function in that it allows the narrative to weave its textual pictures and engages the reader in focusing on the reading of the narrative. It brings cohesion to an account and its flow is not interrupted by the intrusive use of academic referencing. Bracketing also allows scholarship and academic rigour to be present in such a manner that

the space for the narration is not violated but rather is strengthened by the academic underpinning. This can be used in the application of rigour to the learning, and, in my case, the account can also show where I engage in making sense of situations, events and circumstances by using the skills of an academic researcher, nurse educator and Buddhist priest as they were forged in my praxis.

The second strand of my enquiry is the specific time frame, from when I started my research in 2003 to the completion of my thesis in 2007. During this period, using a mixed approach of both qualitative and quantitative methodologies, I researched the educational and contextual process relating to the introduction of a new teaching methodology linked to new teaching outcomes in the form a new curriculum for healing nurses in a Japanese university. Statistical data are drawn from the first cohort of 100 students where their responses to the different data collection instruments are analysed. The process of analysis was time-consuming, often being delayed by the difficulties of translation, back translation, and the costs involved in this. Modification of the curriculum content was not allowed under Japanese university regulations for four years, even when such modifications and improvements were identified, and as such are not addressed in this thesis. My teaching practice, however, faced no such restrictions, and my actual practices were modified as I responded to my situational learning and my students' needs and are reflected in my account of my practice.

Pictures are important to me and the weaving of textual narratives that pass between the different aspects of my multiple selves will build a picture for my reader that will inform him/her of the values base I use for discernments, judgments and standards in their emergence through praxis over time. I show my reader how I arrived in Japan full of

confidence and grounded with utter certainty in the Eurocentric rightness of my whiteness as a teacher. I show how such cultural insensitivity was discovered in me through critical reflection and a deep soul-searching as my colleagues and environment responded to me. The reader will be presented with the mistakes made and the lessons learned, which allowed a transition of sorts where a deep ontological shift occurred, one that now guides my life as I continue to metamorphose as an educator and a human being.

I see my ontological self as the frame of a window, and the panes of glass in the window invite the reader to discover differing but connected aspects of my research and life. Therefore, the focus of this thesis opens a window in a time frame which started in 2000 when I finished my Masters in Education (Adler-Collins 2000) and moved to Japan where I studied as a Shingon monk for three years while waiting for the university to be built. The start date for the classroom research was April 2003 when I was appointed as an assistant professor in the Department of Basic Nursing (Mental Health) of a Prefectural university in Fukuoka Prefecture. It was in this institution that I introduced a new curriculum for healing and reflective nurses, which is the object of my PhD research.

This research is a complex process in a complex context. Language barriers and cultural differences impacted on the research. Ample opportunities for misunderstandings and conflict existed, yet at the same time I had an understanding of the fluid dynamics of space and non-space that presented an opportunity to embrace inclusional thinking (Rayner 2003). The suggestion that my ontology is the framing of the window relates the different panes to different aspects/spaces of my life. The boundaries of understanding that are so important to communication, because they are distinct but not discrete, are those of the panes of glass. The reader is not separated from me in individual terms but shares with me

a fluid dynamics of perception. I offer these panes, set in the frame of my selfhood, as a means of avoiding the separation of one from the other, and in so doing my reader and I co-create a journey of understanding and exploration. I believe I am being inclusional. In an e-mail exchange on his work on inclusionality, Rayner (2006) said: ... *inclusionality is an awareness of the vital inclusion of space in the fluid dynamic geometry of nature* (personal communication March 2006). Rayner's understandings are the closest I have seen to the Buddhist state of mindfulness. These are discussed in greater depth in my methods section. At this point I just wish to flag up that I am using Inclusionality as an ontological philosophy as well as a methodological consideration, as for me it is both.

This narrative is not a victory narrative (Maclure 1996) nor is it narrative wreckage (Frank 1995). I claim that it is a living account of love at work (Lohr 2006), grounded in the passion of my compassion to teach and to serve in the fullest Buddhist sense of service; to serve humanity with humble mindfulness. I claim this from the power and authority of my own being as I reflect on what I did, what I experienced, the events that impacted on my research, and the findings from my classroom as the students' voices reached out to inform my learning and praxis. I deal with the tension of focusing on the object that is my thesis, and clearly at times I have to set aside my preferred inclusional way of viewing the world in the subjective wholeness I have developed through my educative process and Buddhist practices (Adler-Collins 1999).

Frank (2006, p. 30), in his book *The Wounded Story Teller*, describes three main themes relating to narratives which he associates with sickness narratives. They are however

applicable and relevant to my thesis, as my writing has passed through all three stages several times and I have experienced profound ontological changes. These stages are: (a) restitution narratives, in which the plot involves returning to one's previous state of health; (b) chaos narratives, in which all life events are contingent and no one is in control; and (c) quest narratives, in which illness is seen as a spiritual journey. Frank's first point, on restitution, speaks to me through the filters of my Buddhist understandings in that I want to be released from suffering (1st Noble Truth) and return to a state of balance and harmony while in this human incarnation. His second point, on chaos, speaks to me of the actions I have committed, seen and experienced, where I have faced issues of deep frustration and disempowerment caused by my desire for control rather than surrendering to the will of my path. His third point, about the quest, speaks directly to how I see all my learning as spiritual.

Where I have come from is as important to me as to where I am going. In the Maclure (1996) sense of becoming an action researcher, I revisit the echoes of the past to seek their teaching and to discern how far I have moved on or not as the case may be. In my transfer presentation on 14th January 2004 at the University of Bath, I wrote that my research:

> *...will involve the clarification of the embodied values and knowledge of healing and enquiring nurses in the process of their emergence in nursing practice. It will also involve the clarification of my own embodied values and knowledge, in my practice as a professional nurse educator, as I design and pedagogise a curriculum for the healing and enquiring nurse.*
>
> (Adler-Collins 2004a, p. 6)

I identify and present to my reader my values of the healing enquiring nurse and the modification of my own values in a Japanese context through their emergence in this thesis. In 2004, I argued the position that knowledge and knowing are no longer in or under the control of the state (Adler-Collins 2004a). Social formations have to look to the future with the advent of virtual universities and direct access to professors and authors. The institutions that claim to be the authoritative gate-holders of knowledge are under challenge in terms of knowledge, but still maintain a firm grip on power. Society, I believed, was in a state of rapid change as the traditional bastions of knowledge, power and globalization, held by the state and religion in a useful political cooperation for power sharing, were now coming under challenge from the Internet (Fitzsimons, 2000).

Bernstein (2000) reminded me that:

> *Education is central to the knowledge base of society, groups and individuals. Yet education also, like health, is a public institution, central to the production and reproduction of distributive injustices. Biases in the form, content, access and opportunities of education have consequences not only for the economy; but biases can reach down and drain the very springs of affirmation, motivation and imagination. In this way such biases can become, and often are, an economic and cultural threat to democracy* (Bernstein 2000, p. 12).

Bernstein's words proved prophetic as my research commenced in Japan.

1. 1 Outlined below are the contents of my thesis, chapter by chapter, giving the reader an indication of the logic and flow of the writing.

1. 1. 1 Chapter One

This chapter places the thesis into a clear historical and contextual position that presents the reader with my engagement with historical issues and asks the important question: *Why this enquiry?* The complex nursing structures and politics of education and nursing in Japan are introduced as well as social insights and engagements with economic issues that directly affect nursing and nurse education in Japan.

1. 1. 2 Chapter Two

The lifelong journey that I have made in order to understand my values and how I make standards of judgment are presented in this chapter. The reader is introduced to the methodological considerations, arguments and rationale used in this thesis. The reluctance I have in placing my methodology in any one box of qualitative or quantitative paradigms is argued. Narrative is introduced as a research instrument along with my ideas concerning the meaning and creation of a safe space. By "*safe*" I do not just mean conforming with health and safety regulations, as my belief is that teaching spaces are healing spaces that embrace the inclusional concept that we have different bodies, namely physical, mental, emotional and spiritual, all of which need to be safe and nurtured in the teaching space. Complex issues surrounding the power of truth and the truth of power are examined with particular attention being paid to the limitations on the research that were imposed internally and also externally by the ethics committee of my Japanese University. These issues were identified and addressed at length in my transfer paper to a doctoral enquiry at

Bath University (Adler-Collins 2004a). The debate is not engaged within an exclusional context or a narrative wounding, rather it brings into clear focus the different cultural understandings that existed between my training and understanding of what a teacher is and what my Japanese colleagues understood the role of a university teacher to be.

1. 1. 3 Chapter Three

Asking what appears to be a simple question in the Whitehead (1989) sense of: *How do I improve my practice?* is central to this chapter, and as I research my answer to it I need to engage with what my practice actually is. This is researched and defined, along with the action planning of the thesis, as the concepts of the safe healing/teaching space are further developed. I tell the story of the introduction of the use of a new classroom teaching methodology for my students, namely that of living action research, and new teaching outcomes such as portfolio building, reflective journals and the integration of internet and computer technology in my classroom. This chapter opens to deeper scrutiny my self enquiry into my learning over time, my bias and the different pedagogies that I have to conform to, namely those of Bath University, the Japanese Ministry of Education and my own university in Japan.

1. 1. 4 Chapter Four

In order to help the reader to make informed judgments about the nature and foundation of my knowledge claims, I have in this chapter briefly but thoroughly presented for examination the ontological values I hold due to living as a Buddhist monk in the 21st century. I present the framework of the Buddhist four Noble Truths and other basic Buddhist teachings. It was by passing through this process that I came to make important ontological changes as my scholarship of Western enquiry revealed to me issues that

needed to be addressed in my faith. The reader is not asked to pass judgment on the Buddhist teachings, rather they are being offered the opportunity to engage with another world-view of life.

1. 1. 5 Chapter Five

This section of the thesis asks the question: *How do I know what I know*? This is not narcissistic navel gazing but a genuine quest to understand. The reader is presented with different theories and models from eminent scholars such as Dewey (1916, 1920, 1933) and Schön (1983, 1995), and debate is engaged in the form of a discourse with myself.

1. 1. 6 Chapter Six

Critical thinking is often talked about as being necessary in order to be a scholar and to be professional. Such views are examined in this chapter and I ask the questions: *How do we become critical*? *What does it mean and what shape should critical thinking be taking in Japan*? The moral issue is presented of teaching students to be critical in a society that holds conformity and stability to be of value above all else.

The complexity of race is opened and discussed along with the redefining of my practice and ontology as a result of my learning. Standards for curriculum design are developed as my Eurocentric values are investigated and modified in practice.

1. 1. 7 Chapter Seven

In this chapter I examine the data from my students and present the students' engagements, feelings, ideas and worries relating to their study and practice in my curriculum for the healing and reflective nurse. Engagement with the voices of my students was a crucial

learning experience for me and I found the answer to a question that I almost feared to ask, that of: *Is my knowledge transferable?*

1. 1. 8 Chapter Eight

As this research is not and never will be finished as long as I am a teacher, this chapter draws a line in the sand and tells the reader where I am at this point in time. Conclusions and recommendations are made and future post-doctoral research planning is introduced.

1. 1. 9 Data Archives.

Three DVD are attached to this thesis to give my reader the opportunity to see some of the visual context of my praxis and examples multimedia work I used in my classroom. DVD number 2 is an example of my students' narrating back their portfolio. It is in Japanese however the dynamics of the text, the animation and joy in their voices transcends culture as they respond with the Wink sense of Joy and rigor, rigor and joy. DVD 3 is my living my ontology of making my claims and narrative public in a paper I presented at the British Educational Research Association annual conference in London in September of 2007. I believe I am living the values set out in this thesis and continue the process in a public arena of offering the transparency of my learning for public engagement and as such my educational journey moves into its next phase of learning as I am judged by my peers.

1. 2 Background: Historical Positioning and Contextualisation of the Thesis: Setting the Scene

1. 2. 1 So why this enquiry?

The roots of this enquiry are grounded in my experience of being diagnosed with a life-threatening condition while serving in the military in 1989, and since that time I have experienced three near-death episodes from trauma. These episodes and the nursing care I received prompted me to question where nurse education was heading. As a patient, I have received care in different countries where the quality of that care has left a lot to be desired. I have researched different healing methods around the world, some based in traditional cultures such as Native American Indian, Celtic and Tibetan-Chinese. My research has led me to believe that formal nurse education could benefit from the development of a healing curriculum with its focus on touch. I wanted to find a means by which nurses could find their way back to safe therapeutic touch and synergise the skill of basic nursing care with the approval and support of academia. This focus on the value of touch came to me through direct experience of several serious injuries. The most recent life-threatening trauma I experienced in 2004 in Japan, where I was stung by several hundred bees and five mountain hornets. Here I was, in a semi-conscious confused condition in a foreign country, unable to speak, suffering progressive allergic shock, a closing airway and an increasing certainty of my approaching death. I was touched by a nurse in the emergency room of a local hospital. Within her touch I felt a wave of compassion and care. Other nurses were also touching me clinically, placing drips in my arms, taking blood pressure measurements, etc. Yet this one nurse's touch reached me in my rising panic and fear, reaching into the darkness and terror I was feeling. This terror was not due to the prospect of death, but the indescribable pain caused by the venom reaching my heart. Strangely, part of my analytical mind was calmly watching all the fuss and commotion as my condition worsened. I clearly remember questioning as I lost consciousness: *Why was this nurse's touch so different*? I marvelled that she held the

essence of what I was trying to teach in my healing course. Such wonder was compounded with a tinge of sadness that I had run out of time and would not be able to achieve my life goal of teaching others how to touch. I never met that nurse again after my recovery, yet the memory of her inspired me to greater efforts in my work at the university. I had been given another chance and I was not going to waste it.

1. 2. 2 What this thesis is and is not

A Western approach of combining two different qualitative methodological approaches, living action research (Whitehead 1989) and heuristics (Moustakas 1990), is used in this thesis as a methodological framework. Living action research as a method requires transparency on behalf of the author, and here I declare a bias, namely that of the ontological position I hold as an ordained Buddhist priest. Within this enquiry I am in fact a living contradiction (Whitehead 1989), as my Western logical being and culture with its focus on objectivity, measurement and rationality is held in tension with my embraced Eastern subjective awareness, non-closure and compassionate nature, these coming from my Buddhist faith. I do not see that this tension in any way negates the scholarship of this enquiry even when at times I may appear confused. Such confusion arises from my desire to navigate my consciousness to a conclusion that supports my ontological position. As I reach each new moment of illumination, in the heuristic sense of knowing, such new understandings cause the whole kaleidoscope of myself to reshuffle. Such reshuffling brings about temporary confusion as new insights are integrated into my ontological praxis (Moustakas, 1990). In some cases, however, I have yet to find a satisfactory answer despite my new ontology seeping into all aspects of my life. Personally, I am no longer seeking a conclusion or a fact that can be known as an irrefutable truth. While I acknowledge that some parts of my knowing act as: *"facts in the moment"*, as I integrate

such knowing into my life some are even represented in this thesis. Even as I understand that such facts are transitory, they allow my already confused sense of being an illusion of time and a fixed point at which to collect my thoughts. I consciously push the boundaries of my ignorance with my Buddhist disciplines of meditation, and in such a manner I embrace a comfortable glow of expectant anticipation that the fluid boundaries of my ignorance are unfolding as surely as each sunrise follows the night. For me, my confusions and my illuminations exist side by side, acting as a balance as each informs the other. It is this understanding and the joy of the enquiry that I wish to share with my reader.

Even though I am immersed (Moustakas 1990) in my heuristic enquiry, as I write this story, I do so not with a lone voice, but using a script of multiple voices that are echoed in the text. Such usage reflects the rich context of my enquiry describing how we moved together on a journey of discovery. I use the term "we" in the sense of my students, colleagues and myself, as we co-enquired, across cultures, and experienced a range of forms of knowing and being.

This thesis is a heuristic action research narrative about an ongoing educative and spiritual journey, one where I invite my reader to join me in surfing the dynamic fluid boundaries of my consciousness, hopes, joys and learning. These dynamic boundaries are the new (Rayner, 2003) frontiers of my knowing, where I am permanently on the edge, teasing and challenging the outer envelope of my ontology in a joyous dance of discovery (Eisner 1997). My new forms of knowing emerged through the process of developing, implementing and assessing a new healing curriculum for nurses. In this process I brought together different complementary and alternative medicines (CAM) and researched a complex set of knowledge claims in order to ascertain their suitability for inclusion in formal, orthodox nurse education in Japan. I continued to revisit my previous publications

and presented conference papers (Adler-Collins 1997, 1998, 1999, 2000, 2003, 2004a, 2004b, 2004c, 2005, 2006; Adler-Collins and Ohmi 2005b, 2006) and my Master of Arts in Education degree (Adler-Collins 2000) in order to compare my earlier learning with my present understandings. This was for the purposes of how I could: represent my values as a practitioner of complementary medicine, a nurse and educator; inform my construction of a healing curriculum, grounded in the literature; and refine my stance and knowledge claims since I had experienced profound ontological and epistemological changes.

I make explicit and clarify the embodied values and knowledge of healing, enquiring nurses in the process of their emergence in my nursing practice. This involves the clarification of my own embodied values and knowledge, in my practice as a professional nurse educator, as I design and pedagogise a curriculum for the healing and enquiring nurse. In the process of this clarification, the embodied values and knowledge will be transformed into living educational standards of judgment/discernment and practice that can be used to evaluate the validity of my knowledge claims. In particular, this thesis explores the educational influences on and in my own learning. Here I hold up to loving but critical examination the formal teachings and structures of my Buddhist faith which I have now transcended into a new understanding of spirituality that offers me life-affirming hope for the future. Such a new understanding was integrated into my teaching of my curriculum. I am mindful as I reflect on my narrative that, on its successful completion, this thesis will join other theses on living action research in the public domain and become part of the history of action research in the United Kingdom. It was not so many years ago that doctoral enquiries using an action research approach were rare, and even today some academic institutions are reluctant to accept the scholarship and validity of this relatively

new research approach. In terms of validity I am thinking along the lines suggested by Patti Lather's (1994) notion of ironic validity:

> *Contrary to dominant validity practices where the rhetorical nature of scientific claims is masked with methodological assurances, a strategy of ironic validity proliferates forms, recognizing that they are rhetorical and without foundation, postepistemic, lacking in epistemological support. The text is resituated as a representation of its failure to represent what it points toward but can never reach.* (Lather 1994, p.40-41)

In my understanding of '*ironic validity*' I mean that I am aware that I have *embodied knowledge.* Such embodied knowledge, if interrogated by using mindful focused enquiry, enables me to clarify my knowing in my living standards of discernment; through their emergence in my praxis sustained over time. Such *embodied knowledge* is expressed in my praxis in what I do and how I do it. In the process of legitimating my thesis in the Academy, I know that it will be judged in terms of its comprehensibility and in terms of whether the knowledge claims that are made can be justified in relation to the evidence.

[*I have deliberately placed my narrative into the context of Lather's: 'failure to represent what it points toward but can never reach'. This is not setting up a negative or wreckage narrative, rather it signposts the limitations of the ability of someone to completely understand the other and, I believe, oneself. For, as I enquire of and into my ontological base, it shifts and changes as new understandings are integrated and synthesised into a new and transient form of selfhood. I also accept that, while I strive for the best, often the reality of its living falls short of what I want to achieve. In this Whitehead (1993) sense I*

am truly a living contradiction, for at times I position an ontological value in mindfulness only to negate it in praxis. Such negation may or may not be a conscious act, which makes examination of the phenomenon so difficult as I need a conscious understanding that I have negated my values in praxis as a strategy. I believe that such an understanding is achieved by conscious reflection after the event of my praxis which opens up all my actions to critical enquiry. (Schön 1983). Such negation is always revealed to me and, having been revealed, becomes problematic until I can resolve the issue; such a resolution requires a focus on values in praxis and not beating oneself up when the high standards are not reached One of the learning outcomes for me is the understanding that to have a higher consciousness that reveals one's actions always leaves room for improvement and usually means that one never quite gets there, hence the ironic validity. My clarification of my living standards of discernment is validated in part by and through my praxis and partly by how I respond, reflect, and interact with the knowing and actions of others. I evidence in my narrative my educative learning through sustained reflection on my praxis. Such reflections have shown how I have modified my praxis after being informed by my learning and this has brought about fundamental changes in my ontology.]

Now, thanks to the efforts and leadership of Whitehead (1989), McNiff (1982), and Lomax and Parker (1995), the pioneers in living action research in the United Kingdom, the concepts of living action research are expanding internationally. Samples of international PhDs and masters degrees in living action research can be found on the World Wide Web (WWW) at the following URL: http://people.bath.ac.uk/edsajw/. Each enquiry is unique in its content but follows a style of writing that corresponds with Whitehead's framework. Each individual thesis shows a unique approach to a contextual enquiry and each shows the

passion and life-affirming flow of values clarified by their enquiry that is lived over time. Being conscious of this style and its influence on my writing, I need to be mindful of how I express myself uniquely in order to extend the format of the style.

This thesis is an exploration of a critical enquiry that has been grounded in love and compassion in my practice (Lohr 2006) and sustained over time. A critical focus of my academic enquiry is to use negative situations as insights for positive learning, in the belief that sustaining open critical enquiry will empower me and others to move towards become inclusional educators.

This thesis is about my systematic and scholarly self-reflection and how that relates to my ontology and pedagogy. Self-reflection has driven me to a deeper understanding and appreciation of my own evolving ontology, which allows me to experience the passion of enquiry through the lens of educational research and practice.

It has been my experience that accepted practice in academia usually excludes personal emotions or the "I" experience, relying on observable, repeatable facts as currency for knowledge claims. The publishing of action research "I' accounts can be problematic. However, in this thesis I use both observable, factual data, such as that found in my classroom, and also the subjective and personal ontological growth of my inner knowledge, because I am a living story. Each day, event or experience unfolds and reveals its teachings to me. It is a living story because it holds my human emotions of joy, hope, sadness and

excitement that I consciously experience in daily practice. I have striven to be as open and honest as possible while at the same time adhering to my sense of critical enquiry and reflection.

This thesis is also a detective story. It seeks to answer the Western embedded question of *Who am I?* Such a question weaves threads of emerging truths, understandings and misunderstandings. A paradox within this thesis is the tension I have around two fundamentally different ontological positions:

1. Within the Eastern Buddhist cosmology the self as a concept is flawed and is seen as illusionary and not distinct. In the beginning I found it hard to accept that the starting point for enlightenment is a position of illusion. However, over time the teachings started to have a certain logic about them that was revealed through my Western scholarship.
2. The West understands the self as a distinct and discrete individual identity which is the centre of all focuses and experiences.

Within this enquiry, these opposing ontologies are revealed and offered for examination and critical engagement, thus adding to the growth of my educational knowledge. This story is told with the power and authority of my own being and is shared with love and compassion. At the same time I acknowledge the academic criterion that will be used to assess my claim to be making an original contribution to knowledge.

1. 2. 3 The relevance of this thesis

This section shows how the thesis has different types of relevance that are distinct but related. Firstly, in order to understand a process I believe that I must enter into the dynamism of that process. My process has to have relevance to me and my life-world or fulfil some internal need. Such relevance may be just a humble insight or grounded in fundamental ontological change, or an issue that I just could not make sense of but it intrigued my sense of enquiry.

[*I have seen in Japanese classrooms curriculum issues and teaching styles that appear to have lost their relevance to the students and the teachers. As a rule of thumb one could just count the number of students who are asleep in the class or on their mobile phones. The sadness of what I witnessed gives deeper meaning and relevance to my thesis as I sought to re-engage the disengaged non-participants through the design and implementation of a new teaching strategy for Japanese university nurse training, embedded in my curriculum of the healing nurse. I know from experience that how students enter a classroom, where and how they stand or sit, all register subconscious messages to me the teacher, and to fellow students. All of this nonverbal communication helps me in discerning appropriate adjustments to my teaching. The tricky part of this for the Western teacher working in Japan is that, although fashion and mannerisms may appear the same as in the West, they do not necessarily mean the same thing. Western teachers must learn to re-examine their assumptions, while creating new categories for accessing classroom nonverbal clues. One of the hardest lessons for me to remember is that many of my long-held devices for assessing students in my own cultural environment, such as by their clothing, their age, their education, their hair and make-up, etc., usually*

do not hold in Japan. I must continually remind myself that, although a student may dress and act like a typical Western student, he or she may very well share none of the latter's political, social or aesthetic values. Just because a student may be majoring in nursing, he or she may not have any knowledge or even interest in the subject, with the motive for studying the subject being based on a very different set of assumptions from what I might expect. What may have been true in Bath, United Kingdom, very often will not be true in Japan. I have to keep several thoughts very close to the surface of my consciousness: "What is it that I am seeing? Is it what I think or is it a cultural idiosyncrasy?" "Why do my colleagues allow such actions?" None of these questions are easy to find answers to, especially where their impact on the individual judgements made by the educator, as to where the line is drawn between right and wrong, is obscured by issues of cultural practice.]

The second type of relevance is as understood from Freire and Macedo's (1987) writings, which I take to mean that we are readers of the world before we become readers of the word. Put another way, my words in this thesis are wet with the waters of my meanings, and relevant to my world as represented by my words. I believe my words are authentic in their lived meanings and values and I therefore claim that this thesis is charged with relevance as it offers a sampler narrative to others who face challenges in their lives, challenges in response to which one can feel ashamed, or victimised, or abused. This thesis shows that it is possible that all these can be overcome with a determination to focus on that pool of inner strength that is available to us when we honestly and openly search for the good in ourselves and others.

I claim that my thesis has a broader-based relevance to nursing. In particular, it brings under scrutiny the direction and values that Japanese nurses and nurse educators want clarified in educational, practice and licensing processes. This thesis narrates a story of educational change and presents nurse educators with options other than conforming to the old system. My narrative shows that risk taking is a necessary part of evolving new innovative curricula that serve the future needs of health care professionals in what will be very challenging circumstances. Such a stance requires nurse educators to re-evaluate the relevance of the taught curriculum in meeting the actual needs of nurses in the workplace and providing the necessary skills mix for graduates to fulfil their duty of care. Such innovative thinking requires tremendous effort from the teacher in terms of being up-to-date with educational practices, assessments and technology. My narrative presents a lived experience of knowing through doing, one where the teacher has to be uncomfortable with the existing comfort zone and to surf the edges of knowledge, extending it in the classroom through the dynamics of enquiry. I believe that my narrative offers a lived example of Palmer's (1998) account of the courage to teach. This account is relevant in the Wink (2005) sense for those teachers who wish to go beyond and extend their critical pedagogy in inclusional praxis.

This thesis has relevance for student nurses who should be encouraged and empowered to look at their values base for caring, grounded in the passion they carry to serve others in nursing. This is connected to their development of essential critical thinking and life and citizenship skills that will enable them to construct their life-world and impact positively on others. However, I am also aware that such thinking may be coloured by what I am seeking to achieve. The tension around what care actually is weaves its way through this thesis as the understanding evolves in me that my ontology and values of nursing may not be the same as that of my colleagues. Even if we are using the same words in our

discourse, closer scrutiny reveals that we may actually hold different meanings. Now seems a good point in my narrative to clarify what I mean by care and to show how others can and do hold different meanings. For example, a definition of nursing from en.wikipedia.org states:

> *Nursing is a discipline focused on assisting individuals, families and communities in attaining, re-attaining and maintaining optimal health and functioning. Modern definitions of nursing define it as a science and an art that focuses on quality of life as defined by persons and families. Nursing is not only concerned about health and functioning but with quality of living and dying, lived experience, and universal lived experiences of health.* en.wikipedia.org/wiki/Nursing_care accessed 2007-08-06

Care is not even mentioned. I believe that care is at the heart of nursing. By care I mean that nursing encompasses a humanitarian, human science orientation to human caring processes, phenomena and experiences. Caring includes the arts and humanities as well as science. Caring perspectives are grounded in a relational ontology of being-in-relationship to others, and a world view of unity and the interconnectedness of everything (Rayner, 2003). My understanding of caring acknowledges the unity of life and connections that move in webs of connectedness from selfhood, to neighbourhood, to community, to the world, to Planet Earth and beyond. Caring investigations embrace inquiries that are reflective, subjective and interpretative as well as objective-empirical, and caring inquiry includes ontological, philosophical, ethical, historical and educational inquiry and studies. In addition, I believe that caring includes multiple epistemological approaches to inquiry including clinical and empirical, but is open to moving into new areas of inquiry that explore other ways of knowing, such as aesthetic, poetic, narrative, personal, intuitive, consciousness-evolving, intentional and spiritual, as well as moral-ethical. This narrative is

not a victory narrative because it is rich with the lived experiences of humanness and its frailties. My narrative is a teacher's story, about a teacher who is also a nurse whose educational, nursing praxis informs and modifies his values and his practice.

Finally, this thesis has relevance to other qualitative researchers in that, despite the enormous challenges I faced in my research, human persistence and vision will produce a successful outcome. I hope that the lessons I learned, and examples of my learning, will provide support for other researchers who are experiencing difficulties in praxis and that they will know that however alone they feel, and however difficult the process of change is, they only have to reach out to the global community, represented in part by the referenced works of this thesis, to find other like-minded scholars, teachers and practitioners who are only too willing to help. As such this thesis serves as a narrative of life-affirming hope for the future.

1. 2. 4 The nursing education context

This context is critical for understanding the environment and the processes in which I found myself as a nurse educator and a doctoral student researching different ways of teaching and learning in Japan. Moreover, the background context of nursing in Japan is highly relevant to my reader's understanding. My early cultural naivety emerged during my practice and research, informed by the realities and power issues involved in living and working in Japanese society.

While I was writing this thesis, great changes were occurring in Japanese nurse education. The policymakers at the government level identified a number of socio-demographic forces that they determined required a change in nursing education. These forces are examined below and then the changes in nursing education and their consequences are explained.

After Japan's defeat in the Second World War and her subsequent occupation, all levels of Japanese society were affected by the Western colonial views of the occupying forces, particularly the United States of America, especially in terms of health care and education, and this is still a living legacy today (Wolferen 1990; Petrini 2001; Furuta and Petrini 2003).

A major issue in Japan after nearly 60 years of peace and improving medical care is the increasing number of elderly people in the country, combined with a falling birth rate, and economic anxiety (Primomo 2000). Figure 1 below shows this falling birth rate:

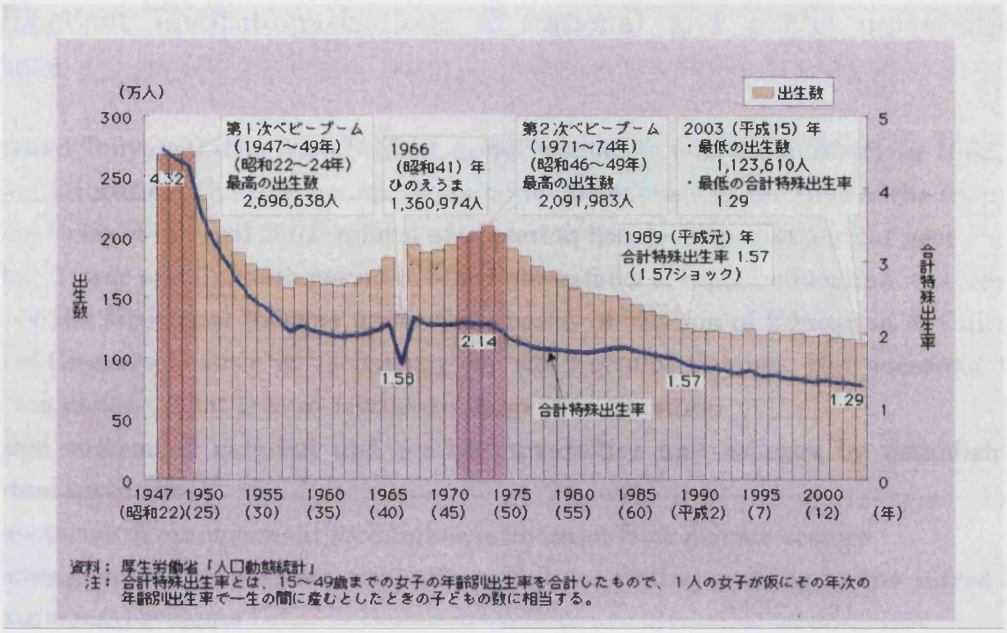


Figure 1. Birth rate in Japan (reproduced with permission from Moriyama, 2006)

The columns in orange and pink represent the actual live births in Japan for the period 1947-2005. The blue line demonstrates the dramatic fall in the fertility rate, which in 2005 was 1.29 live births/100 and signifies a negative population growth rate. Japan is concerned that there will not in future be enough people in the workforce to offset the demands of the elderly population. Small families do not have the family resource to care for their elderly parents. This represents a huge change in the customary way of caring for the elderly.

Figure 2 is more visually dramatic and depicts the population trends for those aged 15 years or younger (orange/pink bars) and for the aging population of 65 years or older (blue bars).

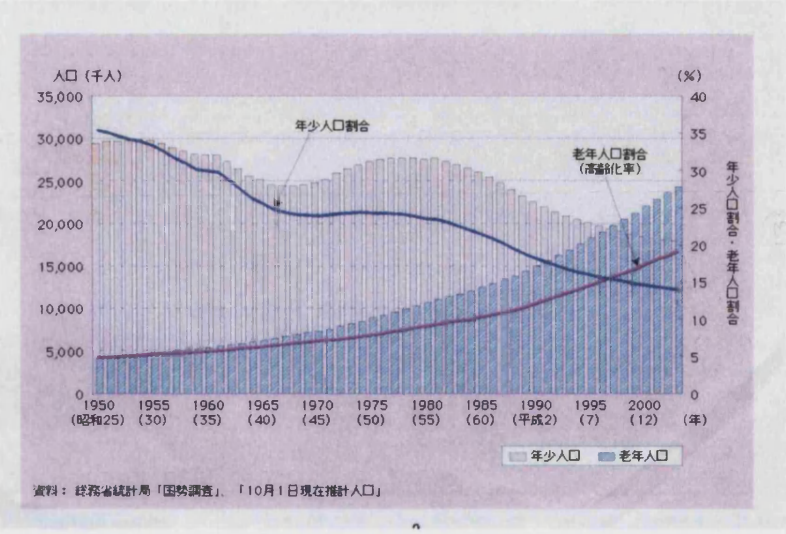


Figure 2. Aging population: (reproduced with permission from Moriyama, 2006)

The blue downward line represents the youth rate and the pink upward line is the aging population, both being expressed as population percentages during the period 1950-2005. In 2005, a 10% difference was recorded between the employed workforce capable of generating taxes for the payment of care for the elderly, and the percentage of elderly people in the population who were eligible for care. (Moriyama 2006) This is providing tremendous pressure on a healthcare and social system the roots of which can be traced to the early 19th century as part of the Meiji restoration drive to modernise (Takahashi 2004).

In post-second world war Japan, the occupational forces implemented a medical model of nursing, which today still dominates nurse training inside and outside the university sector. Japan continues to import Western models of nursing care and tutors without questioning the cultural suitability or sensitivity of these to practice (Furuta *et al.* 2003; Takashi 2004; Henry and Ueda 2005).

Leaders are emerging in the field of Japanese nursing such as from the Japanese Nursing Association (JNA), the Japanese Academy of Nursing and other organizations. However, even with the growing voices of leaders in nursing, change remains problematic and painfully slow. Two reasons for this are that nursing remains a largely feminine occupation in a country where females are considered subordinate within a patriarchal society (Ono 2003), and that Japanese society tends to be highly conservative and resistant to change (Ono 2003; Wolferen 1990). For a number of reasons, including the above, the medical profession has resisted changes to nurse employment practices and nursing education in Japan.

Such issues produce tensions and resentments within the profession, which sees itself as being of low status (Kawashima and Petrini 2004). Nursing literature portrays the image of the nursing profession as being less than positive. A literature review of articles on nursing in Japan by Tierney and Tierney (1991) described it in negative terminology, using such words as hard, dirty, dangerous, low salary, few holidays, minimal chance of marriage and family, and low self image. Workforce tensions and resentments exist within the profession, for a variety of reasons such as the lack of recognition by the health industry and the professional status of graduate nurses. This has implications for the healthcare economy and the professional status of nursing, because sufficient numbers of people are not being attracted into nursing in a climate where the birth rate is dropping (Reich 1999), and the age of the overall population is increasing (MEXT 2005). In 1997, Mitoh (1997) argued that the quantity of nurses seemed to be adequate but that an

emphasis was being placed on the quality of nurses. However, this appears to have changed as Japan is now attempting to deal with a nursing shortage (JNA 2006).

A concerted effort was made during the 1990s to implement four-year bachelor degrees in nursing (Hisama 1996; Mitoh 1995, 1997) and to explain the 1992 Nursing Human Resource Law (or the Law for Securing Nursing Personnel) that the Japanese government mandated for the development of new university programmes. In 2003 there were 96 institutions across the country running nursing degrees, but by 2006 this had rapidly increased to 130 (JNA 2006). (See Figure 3)

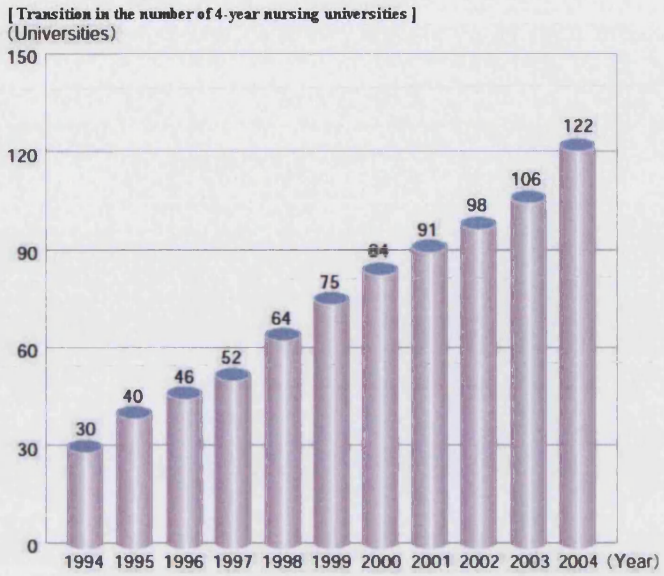


Figure 3. Growth of Japanese nursing universities

These programmes are expected to raise the educational level of nurses and meet the needs of Japan's population, in particular the growing number of elderly whose health care is increasingly complex and community-based (Mitoh 1997). Other reasons for improving the educational level of nurses were to enhance the public image of nurses, establish a science of nursing, and unify training and licensing (Anders 1994). Literature from the preceding decades documented a need to raise the educational level of nurses (Long 1984).

The existing educational programmes were considered to lack theory, focus on a pragmatic rather than a critical approach to nursing practice, be primarily taught by physicians due to the shortage of qualified nursing faculty (Anders 1994), and be short in duration.

Japanese nursing is making a transition to placing nursing education within the university sector, as in Great Britain, with a four-year bachelor degree education programme. However, unlike Great Britain, which has moved all registered nurse training to bachelor degree level within universities and removed a lesser tier of nursing, namely that of state enrolled nurses, Japan still has highly complex and numerous contested pathways to becoming a registered nurse.

As a nurse educator in Japan I acknowledge the urgent need for higher levels of academic training for nurses in this country. Yet, I have some concerns about this transition. I hold the fundamental belief that nursing is, and always will be, about practice and the combination of art and science into a craft of caring. There are many individuals who genuinely care for others, not just those with the designated title of nurse. In the academically weighted training of professional nurses in today's world, and with legal limitations as to who can use the title of nurse, the preceding value statement is often unacceptable to many. The advent of four-year university preparation for nurses is becoming the norm as the globalisation of educational standards is implemented. In my view, there exist fundamental differences in the understanding of what constitutes nursing. In the West, by admitting someone as a member of a profession with the title of nurse, we place the onus, responsibility and value on an individual nurse to act as advocate for those in his/her charge. In fact this is part of the United Kingdom Nursing and Midwifery Council's Code of conduct (NMC Code of Conduct, 2005) with which I have to conform even though I practice outside the United Kingdom. The latest code (part 1) reads as follows:

You have a duty of care at all times and people must be able to trust you with their lives and health. To justify that trust, you must

- *make the care of people your first concern, treating them as individuals and respecting their dignity*
- *work with others to protect and promote the health and well being of those in your care, their families and carers, and the wider community*
- *provide a high standard of practice and care at all times*
- *be open and honest, act with integrity and uphold the reputation of your profession*
- *You are personally accountable for actions and omissions in your professional practice and must always be able to justify your decisions. You must always act lawfully, whether those laws relate to your professional practice or personal life.*
- *Failure to comply with this Code of Conduct may bring your fitness to practice into question and endanger your registration.*

(http://www.nmc-uk.org/aFramedisplay.aspx?documentID=201 accessed August 06 2007.)

The International Council of Nurses, of which Japan is a signatory and member, states in part 1 of its code of practice:

1. NURSES AND PEOPLE

- *The nurse's primary professional responsibility is to people requiring nursing care.*

- *In providing care, the nurse promotes an environment in which the human rights, values, customs and spiritual beliefs of the individual, family and community are respected.*
- *The nurse ensures that the individual receives sufficient information on which to base consent for care and related treatment.*
- *The nurse holds in confidence personal information and uses judgments in sharing this information.*
- *The nurse shares with society the responsibility for initiating and supporting*

action to meet the health and social needs of the public, in particular those of vulnerable populations.

- *The nurse also shares responsibility to sustain and protect the natural environment from depletion, pollution, degradation and destruction.*

In many Asian countries, the family is responsible for carrying out many aspects of nursing care in hospitals, such as feeding, washing, and toileting. Japan is an oriental country with a cultural tradition of having family members take care of their elders (Asahara, Konishi, Soyano, & Davis, 1999; Okamoto, 1992). In the past, home care by professionals was unpopular in Japan. However, the rapid numerical increase of older persons and growing healthcare expenses per capita have caused the healthcare system in Japan to face a serious economic crisis (Kawabuchi, 1998). Care-giving issues are now widely recognized in Japan as social problems as well as a healthcare issue. Murashima et al. (2000) highlight the changes that Japanese nursing needs to make to accommodate the problems brought about by the aging population, including the reintroduction of nurses into Japanese homes

In Japan, this difference between the Eastern and Western concepts of what constitutes a professional nurse, and where the responsibilities lie, is quite confusing. I believe that this is a conflict of cultures of caring, the Western academic model clashing with the Eastern family unit model of what constitutes a nurse/nursing as mentioned by Kawabuchi (1998). Here in Japan, where the role and practices of the professional nurse are defined by statute, the appropriateness of continuing to educate nurses in a Western paradigm is leading to confusion for the profession as to the direction it is taking as it seeks more professional autonomy from the control of the medical profession.

This presents Japanese nurse educators with a bewildering set of difficulties when using Western forms of nursing education for nurses who need to provide culturally appropriate care for their patients. This situation is further compounded by there being multiple entry points to Japanese nurse registration: nurses can be prepared in nursing schools, some attached to hospitals, as well as in colleges and universities (See Figure 4). Each of these may have different educational standards, and different emphases on theory as against practice.

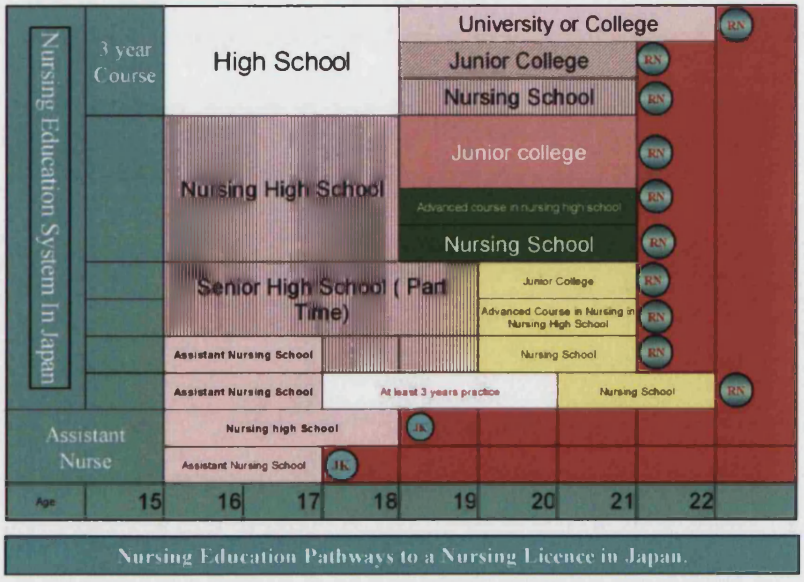


Figure 4. Nursing pathways

(RN = Registered Nurse: JK = Nursing Assistant or Junkan san jp)

(Adapted from Statistical Data on Nursing Services in Japan, MEXT Code (2006)

http://www. mext. go. jp/english/)

In the university nurse training programmes in Japan, as a result of curriculum pressures to become more academic, actual space for hands-on practice and touching real patients is also problematic (Petrini 2001). Petrini's point has been recognized by some nurse leaders, as, for example, the inclusion by my university of my healing curriculum in which the use of touch by nurses figures prominently. By touch I mean not just physical touch, as in the laying on of hands, but nurses also touching their patients with their body language, and subliminal communications such as voice tone and use of language. The use of touch is a skill that requires conscious awareness and practice; however, due to curriculum limitations and the weighting towards the academic, touch in Japanese nursing has been relegated to being something students could learn on the job after graduation. Attempting to learn skilled therapeutic touch on the job is unregulated, lacking standards, and nearly impossible, and therefore has compounding implications for patients, the healthcare industry, the economy, and the professional standing of knowledge claims in Japanese nursing.

Another background issue focusing on the rapid growth of university education for nurses is that regarding the ability of graduates to be adequately prepared for practice. Anecdotal evidence from Japanese nursing staff in several hospitals has indicated their feeling that university graduate nurses were considered not competent for practice, and hospitals had to

invest effort in retraining them for at least two more years (personal communications, 2003). Such retraining appears to be a deskilling of university graduates who need to be remoulded into traditional ways of doing things.

In personal communications with faculty from my university, I found that in Japan there is a system by which many doctors own their own private hospitals, which further complicates the issue of professionalism in nursing. Faculty believed that such doctors control the workplace environment to the extent that it dis-empowers the individual nurse. They do this by presenting further skills training to the nurses, such as in inserting intravenous lines, as a positive outcome. In practice such training may deskill nurses and force them to be reliant for employment on the institution, as they may not be able to use these skills in other hospitals. The nurses trained in such a manner are seen to provide cheap labour because they can perform tasks that would normally be carried out by an intern. For a number of complex reasons, such as a fear of on-the-job reprisals, such practices are not described in the nursing literature. However, nursing staff in hospitals and nurse educators frequently discussed this with me, usually in the context of nurses not being able to improve their status by obtaining other employment. Furthermore, educators believed that their efforts to upgrade nursing status and skills are negated in actual practice. This has a direct impact on the available Japanese labour pool of suitably qualified and competent nurses.

Such tensions as described above bring into focus the debate as to what actually comprises care and caring (Henderson 1987; Leddy 1988), and what these values and practices look like in Japan (Takemura and Kanda 2003).

In summary, the brief outline given in this introduction about the complicated context of Japanese nursing is further investigated in other sections of this thesis. It was against the backdrop of these fundamental issues and tensions that my curriculum of the healing reflective nurse was introduced. I wish now to place my thesis and my reader in the context of my research.

1. 2. 5 The cultural, social and economic context

My current employment is as a white Englishman working as a nurse educator in a largely female faculty in a rural Prefectural university in Japan. Cultural issues are important to my enquiry as these have offered opportunities and barriers to my educational influence on the social formation of a new faculty of nursing, as well as on the design and pedagogisation of a curriculum for healing and enquiring nurses.

The difficult issues of race, gender and culture are not avoided or sanitised in this account. The tensions I experienced arose from meeting significantly different cultural mindsets or world views in Japan which conflicted with the English-speaking whiteness of my Euro-centric heritage. In the real world of human communication and interaction, events are seldom clear-cut and stances can be held that are irrational, culturally important or inappropriate. Cultural misunderstandings were frequent on the part both of Japanese

colleagues and myself, for a number of reasons. Some misunderstandings could be attributed to the possibility that we might just have been having a bad day or had poor personal skills that had nothing to do with culture. I found some Faculty were problematic to me in their interactions due to personality attributes, or that they were not prepared to engage in constructive discourse, or acted in a destructive manner towards me as I was the only foreigner in the Faculty. I also experienced for the first time in my life reverse racial and gender discrimination, being in the minority. This type of prejudice was disempowering for me, but a great learning experience, as my bias and racial naivety were made apparent. For example, when I arrived in Japan I was fully conditioned by my culture. I would assess handshakes and look at body language, eye contact, dress and jewellery with my Euro-centric gaze. In Japanese culture, handshakes are not the normal custom on introduction. The art of the bow is still the main forum for establishing status. Body language is very formal in public and status ranking dictates spacing, length and depth of the bow. Eye contact is different from that of the West. Direct eye contact can be a status drive, with a sexual bias of women averting their eyes from men. Clothing and modes of dress are indicators of profession and status. Japan is a culture of uniforms that show and confirm identity to a company or the status of a person's job in that company. Dress codes are therefore very important and there is an expectation and social requirement to conform (Rohlen and LeTendre 1998).

I mentioned previously that I often made mistakes as I used my Western filters and knowing to assess a situation, and I misunderstood unconscious cues or biases resulting in the misjudgements of others. Argyle (1969) estimated that when two people meet and chat, only 30% of the communication process occurs through what they say. The other

70% is a result of indirect or nonverbal communication. I can understand the relevance of Argyle's research here in Japan for, as I developed my social conditioning and language skills, I relied on nonverbal skills to assess the meanings of situations. This is akin to when you lose one of your five senses and use others to compensate for its loss.

My nonverbal assessment skills became very sharp to the extent that I could see more with less use of language than if I spoke and created confusion and misunderstandings with my poor choice or delivery of words. DePaulo (1992) helped me to understand why that was by stating that the nonverbal cues that people send out are to a large extent unconscious and are therefore irrepressible and difficult to control. This means that even when people try to conceal their true feelings or to deliberately deceive others, their nonverbal behaviours will often reveal their true beliefs.

Language was a significant barrier for all parties, but was reduced as my proficiency in spoken Japanese and my cultural sensitivity increased. Interestingly, I assumed that a possible expected outcome of my speaking better Japanese would be reflected in appropriate pedagogic discourses with colleagues. This proved not to be the case. Conversations with junior grades of staff improved; however, conversations with more senior members of staff became even more infrequent. It became unavoidably apparent that I was being marginalised and excluded from departmental meetings and briefings. This problem has yet to be resolved.

In order to test the authenticity of my knowledge claims I needed to interrogate my claims for internal validity. However, I openly acknowledge that I could never get inside the total understanding of the cultural context of this research, for I do not have the skills, insights or conditioning of a native Japanese person. I do not see this as an exclusional position on the part either of Japanese people or myself; rather, I see it as the richness and diversity of our humanness. Racism and intolerance were reflected in this oft repeated phrase: *This is Japan and the Japanese system.* Such a statement has embedded in it racial assumptions that are not helpful to sincere communications by implying that a foreigner could not possibly understand the complexity and uniqueness of Japanese culture, so it was not worth explaining (Wolferen 1990). For the most part I have found the Japanese to be no different from other ethnic groups with an open curiosity for things new and different. I have also recognised that in many ways I will always be peripheral to the cultural and social expressions of what it is to be Japanese. I also acknowledge that these views express my current understandings and are based on my present assimilation of knowing. I am certain that they will be modified as new understandings emerge over time.

My research is also set in a climate of political and economic change and uncertainty in Japan, as Prefectural universities undergo the enforced privatisation that has continued to cause destabilisation of the academic workforce who had been used to a culture of jobs for life. Additionally, the economy of the country continues to be precarious, reflected in four enforced non-negotiated salary cuts for faculty.

1. 2. 6 The spiritual context

Although scholars have identified Japan as being embedded in Buddhist and Shinto religious ideals and values, they also note that Japanese people are not particularly religious (Ama 2005). Yet, I find that most students are eager to explore some kind of spirituality. My healing curriculum rests on spiritual values. In a sense the spiritual context is murky; this is a deliberate strategy as religion is forbidden by statute to be taught in Japanese schools and universities unless they are sect-specific establishments such as a Buddhist university or a Catholic girls' school. Yet for me the spiritual context of my thesis is the prime value in my life-world, in that I try to live my life of learning and enquiry as a Japanese Shingon Buddhist priest. I have sought enlightenment in relation to the four Noble Truths of Buddhist doctrine and explored their significance in my search to enhance the quality of the healing curriculum and nursing practice. This spiritual journey is explicated in greater depth in Chapter 4 of this thesis, entitled Foundational Ontology: Living as a Monk in the 21st Century.

1. 2. 7 Concerns arising from the Introduction

The above introduction has explained the main contextual points of this thesis, and broader and deeper issues have been identified and acknowledged. Summarised below are points or questions that could easily lend themselves to further and deeper investigation, but lie outside the scope of my research as I focus on my classroom:

1. Japan's nursing education system and its relationship with the Western world;

2. Japan's desire for, yet resistance to, Western nursing concepts;

3. The insidious nature of colonization on education in Japan, the source of this, and its impact on nursing education and care;

4. How does a foreigner teach nursing that is uniquely Japanese without falling into the colonial trap of West is Best? and

5. How does a foreign man who is also a priest and holistic nurse teach within a predominantly female power-base of nursing embedded in a male dominated society?

Each of the above posed thorny issues for me, which, when considered along with my personal experience as a patient in a Japanese hospital, gave rise to my research question of :

How can I narrate my educative journey of cross cultural teaching and learning as I pedagogise my curriculum of the reflective healing nurse within a Japanese University? And, in the telling, show my development of an inclusional pedagogy of the unique?

This thesis is an account of my process of evolving to a new ontology through developing an inclusional pedagogy of the unique. Such pedagogy sees inclusional tolerance as being the key to establishing safe teaching/healing spaces in the classroom, for the students and the social establishment of my work and myself *[tolerance is being used in the sense of flexibility and and non-rigidity.]* An energy-flowing, living standard of inclusional tolerance as a space creator for engaged listening and informed learning is offered as an original contribution to knowledge. This flow of life-affirming energy extends through the

social context of this thesis with its complex processes through the difficult stages of reflection during the development, implementation and evaluation of a healing nurse curriculum. This energy embraces the methodological considerations of using a heuristic living action research enquiry on and in my teaching practice, contextualised in a Japanese rural university in the years 2003-2007. This energy supports the implementation of my curriculum, which this thesis narrates, as an original contribution to nurse training in Japan, approved by the Japanese Ministry of Education and Health for inclusion as a university nursing curriculum element. I believe this thesis as a whole offers an answer to the call made by Vasilyuk (1991) in his critique of the energy paradigm in psychology that there are links between energy and motivation, energy and meaning, and energy and value, and that understandings of these links:

> *... have been very poorly worked out from the methodological standpoint. It is not clear to what extent these conceptions are merely models of our understanding and to what extent they can be given ontological status. Equally problematic are the conceptual links between energy and motivation, energy and meaning, energy and value, although it is obvious that in fact there are certain links: we know how 'energetically' a person can act when positively motivated, we know that the meaningfulness of a project lends additional strength to the people engaged in it, but we have very little idea of how to link up into one whole the physiological theory of activation, the psychology of motivation, and the ideas of energy which have been elaborated mainly in the field of physics.* (Vasilyuk, 1991, p.63)

This narrative supplies my individual praxis as I address Vasilyuk's points through the transparency and consistency of my values used as standards of discernment over time. These values of respect, sensitivity, openness, flexibility, love, non-judgementalism, non-

violence, the capacity to forgive, and compassion, have a grounding ontology in the Buddhist teachings. The research of this thesis and the union of inclusionality (Rayner 2003) with my ontological values gave rise to more values being identified and others extended: those of inclusional respect, inclusional originality, inclusional caution and inclusional tolerance. Never at any stage in this process has my passion for compassion faltered; even when contextual events created situations in my external world that threatened my inner sense of well-being, the energy flowed.

Two major stands of enquiry are interwoven and inseparable in this narrative. The first is my life-long investigation or self-study of my own learning, values and practice that embraces all the different facets of my life, including being a nurse, educator, and Buddhist priest. The second extends the first, putting them firmly in the context of a specific time frame weaving textual narratives that pass between the different aspects of my multiple selves and building a picture for my readers that is grounded in my actual praxis. My narratives, as I have already stressed, give insights to the unique position I hold of being the only white, male nurse, foreign educator in Japan; a culture that is so completely different from that of my birth.

Two major core findings have been identified as a result of this research. The first is multi-faceted in that I believe that through my studies and reflection I have moved through complexity to the clarity of simplicity. I have a sense of certainty around knowing that I do not know or, put another way, I know the limitations of my knowing. Such awareness did not exist at the beginning of this cycle of learning and reflection represented by this narrative. I have learned to unlearn my knowing through the application of scholarship (Boyer 1992). I have learned to identify the "living truthfulness" that knowledge claims

are constructs of context, socially agreed upon as opposed to some fundamental truth etched in stone. I have learned that the vast expanse of the seas of my non-knowing were rich with wonder and mystery as every fibre of me reached out to extend itself, of itself. Such knowing frees me from the illusion of thinking I know as a purely objective exercise, and replaces it with the paradoxical certainty that it is only my ignorance that limits the boundaries of my knowing.

The second major finding of my research is contrary to what the research literature indicates concerning the abilities of Japanese nursing students to be critical thinkers (CT). My classroom research has found that Japanese students, when given the space and empowerment, are proficient critical thinkers capable of making critical judgments of and in a social context that has the potential to bring about social change. Directly arising from asking the above question were further questions that became the second pillar of my enquiry. These are asked at all stages of my research, almost like a mantra supporting and driving the enquiry. These questions were:

> *How can I collect data and evaluate my actions through collaboration with my students in a way that reveals my standards of practice?*
>
> *What are the best ways to collect data at this point of my enquiry?*
>
> *What is the best type of data to collect at this point?*
>
> *Is my knowing transferable?*
>
> *Am I acting as a colonising educator?*

1. 3 In summary, this chapter has examined a number of matters that help to set the scene for this enquiry. I have given my reasons and justification for the research, and described various aspects of the nursing education, cultural, social and economic contexts that I believe are important for the reader to understand. The next chapter describes the various methodologies used in my research and their rationale.

Chapter 2

Methodological Considerations in this Thesis

2. 0 In this chapter I present my values, beliefs, philosophical stance, methodologies and methodological caveats and limitations. These represent the boundaries of my thinking and the thought forms that influence my perception. Thus begins the action research process as I am both the researcher and the researched.

I have incorporated several methodologies in this research. In order of usage or application these were: Self Study Action Research (Loughran *et al.* 2004), living action research (Whitehead 1989); heuristics (Moustakas 1990); the educational scholarship of Boyer (1991), which forms the basis of my approach to the disciplines of education; and narrative, which was used to present the written word (Marshall 1999; Reason and Bradbury 2000; Winter 2003). In my journey, represented through the presentation of this thesis, I use narrative to examine the multiple dimensions, realities and streams of consciousness that weave various elements together. A graphic representation of my framework methodologies is shown in Figure 5. Each of these will be discussed in this chapter.

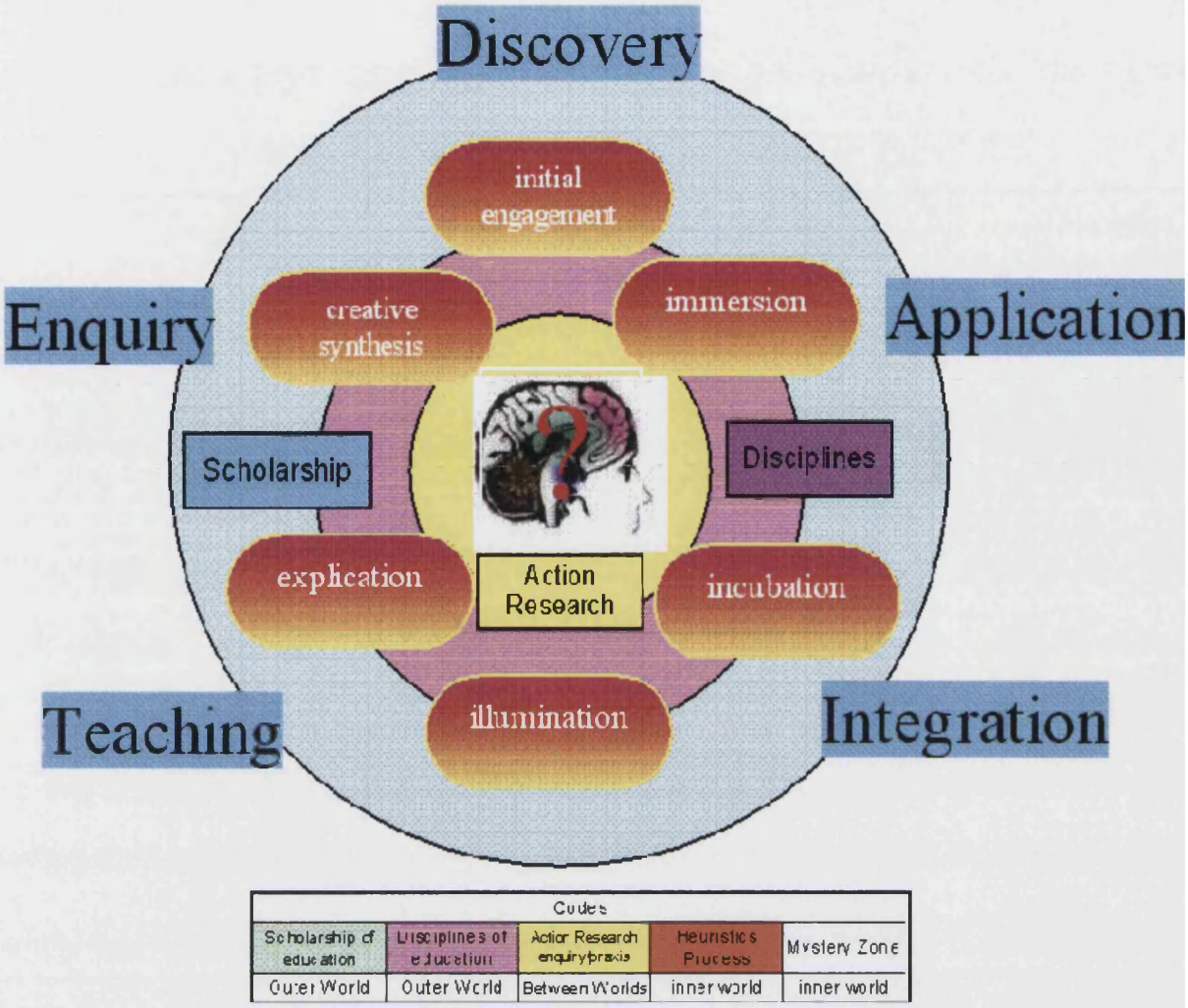


Figure 5. Conceptualising integrated methodologies

The above figure presents a snapshot of the model I am using in my thesis, one that is an emergent model over time. At this point I take another risk in the Lyotard (1984) sense of offering vulnerability to the account. For while the above figure includes the different methodologies, it fails to convey their synergy and how I synthesised their action in order to understand my own learning. Let me elucidate further. Orthodox approaches to the disciplines of education have formal structures and make use of

recognised bodies of knowledge such as history, philosophy, and the theory and sociology of education. Boyer's (1992) concept of scholarship comprises the:

Scholarship of Discovery

Scholarship of Teaching

Scholarship of Application/Engagement

Scholarship of Integration

This offered me a framework for the process of scholastic enquiry and I reviewed this framework for application to my outer world of formal state-approved education. In order to facilitate understanding of myself and my practice, I needed a basic model or framework that had to be able to handle the movement between the various methodologies used in my research. I needed a disciplined framework to act as a reference point which I could use for free association of thought, but which provided structure to enable me to return to the matter under question when my enquiry ebbed and flowed.

What I offer next is in many senses what Frank (2006) refers to as chaos narrative, for I cannot show truly what I mean in a textual format. What follows is my textual expression of a process that has dynamic elements all working in and on each other. For example, the six stages of living action research enquiry, as presented by Whitehead (1989), offered me another more secure framework, one which I could use as a springboard into my inner world. In this sense, the framework of living action research was the link between my inner and outer worlds. I feel that this is what Bernstein (2000, p. 33) is referring to as the discursive gap between what he described as *thinkable* and *unthinkable* forms of knowing. The semi-formal structure of living action research, with the assumed "I" at the centre of the enquiry, offered safety and a point of return as I free-fell into my inner depths of mystery using Moustakas's (1990) heuristic enquiry. Rayner's (2003) ideas about the fluid dynamics of boundaries and space allowed me to form and reform my emerging ideas and values using the solvent of consciousness. All the above processes are going on at the

same time at different levels of my consciousness. This is perhaps better described by Talbot (1992) as a holographic universe, one where the brain sees as though it were a hologram and *lights up* when consciousness is applied to stored knowledge. I believe that understanding of the above point is crucial to understanding how I am approaching my thesis methodologically. To this end I discuss the above issues further in the following sections. I also include, in Appendix A of this thesis, a multimedia presentation on DVD of a web-based demonstration of my thinking. While my declared overall approach is heuristic living action research, grounded in qualitative thinking, I also make use of quantitative methodology when required (Chapter 6).

The meta-methodology that guides my research is Action Research Self Study, succinctly described in the following quotation from the Handbook of Self-Study of Teaching and Teacher Education Practices, Part 1: *The term self study is used in relation to teaching and researching practice in order to better understand: oneself; teaching; learning; and the development of knowledge about these* (Loughran *et al.* 2004). The following diagram outlines the action research cycle, as described by McNiff *et al.* (1982):

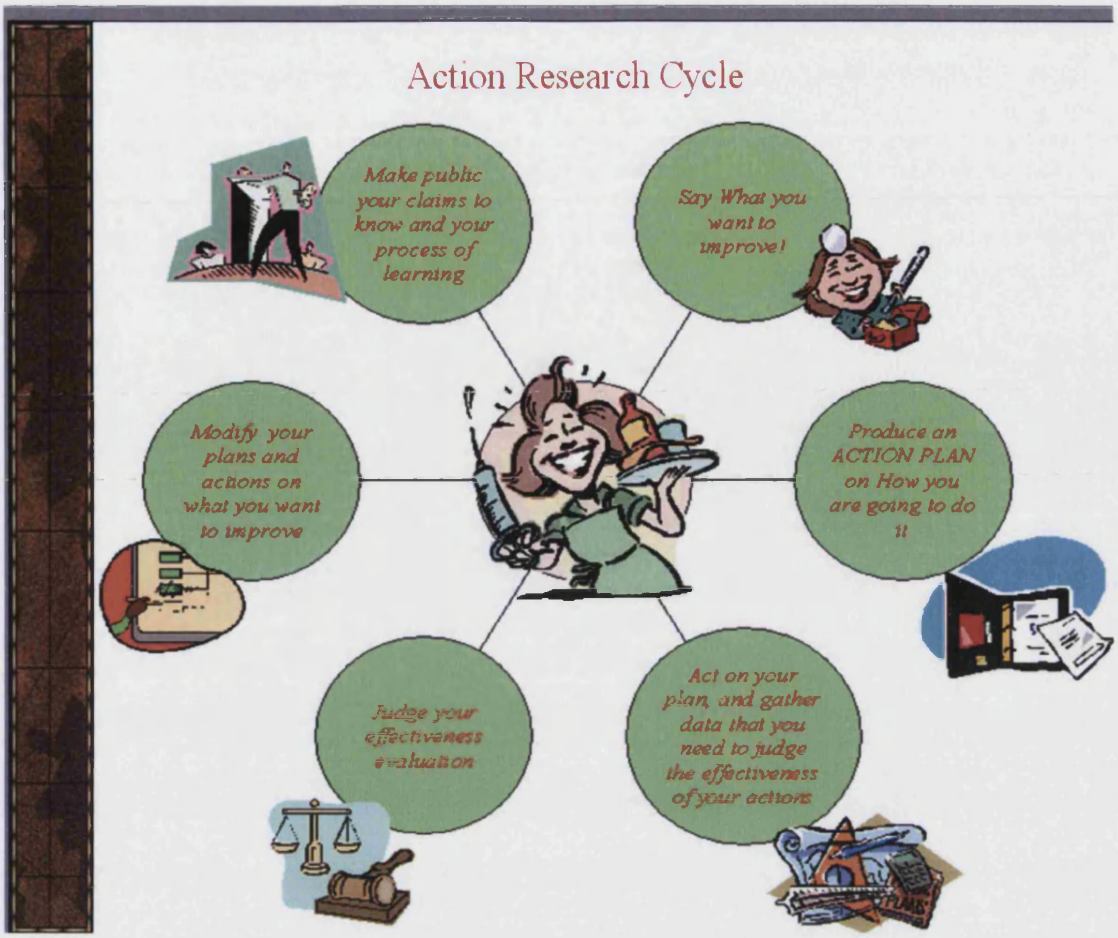


Figure 6. The Action Research Cycle with six stages of action research

(Drawn from the writings of McNiff *et al*, 1982)

There are several schools of thought regarding research and how to approach a researchable issue. Common to all research approaches there is a process of enquiry. However, Stenhouse (1975) adds another dimension to this as he distinguishes three categories of researcher: theoretical researchers try to describe, interpret and explain events without making any judgements about them; evaluative researchers describe, interpret, and explain events so that they and others can make evaluative judgements about them; action researchers are intent on describing, interpreting and explaining events while they seek to change them for the better. According to McNiff *et al.* (1982), the action research

approach or action enquiry is extended beyond Bassey's approach (1995) by the inclusion of systematic enquiry that is: *made public, informed, committed, intentional action, and worthwhile purpose (p. 8).* Action Research Self Study places the "I", that is the researcher and his/her experience, at the centre of any research question. This allows me to ask, within a professional context, questions about my educational practice to which I am committed to finding an answer. McNiff *et al.* (1982) wrote that just inserting the word "educational" in a research title is not enough:

> *Many writers add the adjective 'educational' before action research or enquiry to emphasise the point that the research/enquiry aims to bring about an improved situation through a careful evaluation of action. It should not be used as a manipulative device but as an educational means of bringing about good social order for all concerned. Action research differs because it requires action as an integral part of the research process itself; it is focussed by the researcher's professional values rather than the methodological considerations. It is necessarily insider research in the sense of practitioners researching their own professional actions.* (p. 14)

From the above I understand that my "I", my values and the transparency of my bias in the form of my being, are important only when embedded in praxis. Understanding this and making actions explicit is more important than following any one particular methodological paradigm.

As I engage with myself, and the text of others, my understanding of the format of my research question evolves, and this engaging process informs and mediates my planning.

This process is not linear or logical, as I accept, reject, plan, and change my ideas and approach to the question in response to the context of the research and the living outcomes. By living outcomes I am referring to events that take place in the moment that modify an action or event, which Schön (1995, 1983) referred to as *reflection in the moment.* Such modifications are not expected or planned but have the authenticity of praxis as their authority.

Live teaching in the classroom as opposed to the calm world of theory is prone to situations that require instant praxis. In life there are no rehearsals for the real thing even if you have planned and rehearsed your lesson. Things go wrong and changes have to be made. My research is my practice and my classroom is the context of delivering a new curriculum. As such, any "in the moment" outcomes are truly living.

The cyclical nature of Action Research Self Study served me well as a research framework in which to ground my enquiry, but over time I had a sense of dis-ease because it appeared as perhaps too formal and did not correlate with my perceptions of being inclusional. It was not a total solution. I began to realize that the security and discipline of the above framework was necessary, but I also needed the freedom to immerse myself in my evolving enquiry through heuristic ways of understanding. This combination provided me with an educative, inclusional framework that had both substance and rigour.

2. 1 Other considerations regarding methodology

The dominant lens through which I examined my conceptual framework for this thesis was that of a Shingon Buddhist priest. I transcended this framework by establishing a participatory enquiry with myself which allowed me to engage lovingly and compassionately with the other aspects of my antagonistic self, which otherwise prevented my collaboration with myself and others. Identifying the separation that this was causing, between my multiple selves and others, became part of the creation of my new living educational theory. As living action research involves the intertwining of me as the researcher with me as the researched, several considerations must be addressed. First, I offer a consideration regarding the place of passion and dispassion in research. Tholfsen (1977) suggested that it is important to be mindful of history in that history will suffer if taught from any one ideological stance; instead, its aim should be: *commitment to the disinterested pursuit of truth, accompanied by an openness to continuing debate and discussion.*

[Tholfsen's understandings present me with an unresolved paradox in that I cannot see how the pursuit of truth can be disinterested, as the passion of the enquiry is what motivated my research. On the one hand I want to live my life of enquiry passionately, yet on the other, maintaining my Buddhist commitment to non-attachment, I research from within a passionate non-attachment to truth - a truth which I understand to be contextually orientated. Perhaps, I ask myself, I am passionately attached to my theory of non-attachment?]

The second consideration is related to the politics of the control of knowledge. There are tensions in finding an appropriate research question because the academy can define what an appropriate question is. This level of gate-keeping is an important means by which the

profession can assure quality and guide novice researchers. However, it is also important to be aware of the limits of this power. Apple (1997, p. 1) highlighted this with his statement: *Academic boundaries themselves [are] culturally produced and are often results of complex policies of policing actions by those who have the power to police and the power to enforce them.* When designing my research question, I am mindful of Apple's words as they are not only applicable to academia, but to the medical profession as well. Moreover, the power of those with the power to police became a lived experience that impacted daily on the delivery of my curriculum.

2. 1. 1 Values and beliefs

Underlying my use of the above methodologies are my values and beliefs. Here I explicitly hold, assess and modify my ontological position and values as a Shingon Buddhist nursing priest, namely those of respect, sensitivity, openness, flexibility, love, non-judgementalism, non-violence, the capacity to forgive, and compassion. In so doing I also pedagogise my knowing and my claims to know (Bernstein 2000) through my development, implementation and assessment of a reflective healing curriculum for nurses in a Japanese university. This curriculum has been adopted into the mainstream national nursing curriculum as an elective option. Through this narrative I show my original and unique thinking, processes, and contribution to education and knowledge.

I demonstrate my sustained commitment to the values of respect, sensitivity, openness, flexibility, love, non-judgementalism, non-violence, the capacity to forgive, and compassion, plus inclusional thinking and language, as I reflect on experiences accumulated through my life-long learning. I subscribe to the Buddhist belief that we can

incarnate over many lifetimes to learn the lessons we need to learn to reach enlightenment. I therefore consider each life experience through my humanness as I walk my path in the Buddhist understanding of my present incarnation. I look for the teachings, the advancement of my understanding, and the next step towards my goal of enlightenment. With this understanding, I consider this journey collectively important as each individual that I meet on my journey of life has experiences to relate. Each individual has lessons of learned experiences to share, and a voice to speak about their journey. Each individual becomes not only my storyteller but also my teacher.

I invite you, the reader, to explore my values and tensions and our differences, for I feel that our differences in knowing, when held together in the loving compassion of inclusional thinking, are what make the richness of humanness so great. I am using tension in the sense that it is my perceived dis-ease filters that are at work. If another is acting in or with hostility, I am possibly either the cause or a mirror of the cause, and this makes me look to my actions, words and manner in terms of Buddhist mindfulness.

I believe that it is correct at this stage to express two deeply held tensions that have caused me considerable anxiety throughout my research, and these are colonisation and gender, which are backdrop issues that impact on my research. A value that I hold is my open public commitment to not consciously be a part of colonial thinking (Freire 1970). Ironically, it is this value that has brought me into conflict with Japanese educators, who, as Furuta *et al.* (2000) suggest, have become colonised in their thinking, ideas and teaching methodologies by Western influences, particularly from the United States of America after Japan's defeat in the Second World War. Academic questioning and challenging is an important part of the academic discourse in my experience of Bath and

other Western universities. Surprisingly, it is not the norm in Japan. My observations and experiences have demonstrated that such an approach is seen as being very challenging to the authority of the professor and causes considerable dis-ease when senior Japanese academics are questioned on their use and understanding of imported Western educational models, concepts or hypotheses. In my experience, such questioning has not been encouraged or supported, and pedagogic conversations have not been possible for me. Even the questioning of junior colleagues in such ways as: *Why do you think that*? or *Why do you think this word is used?* or *What do you think about this*? was perceived as being harassing questioning. My later reflection was that this could be because I am a male in a largely female department, large in size, quick to respond to questions with counter questions, and who enjoys mental sparring and pedagogic conversations.

> *[I have to keep reminding myself that the Japanese context in which I am working is completely different from my own experience and learning and that I cannot make any assumptions that there are parallels between my British nurse education experience and Japan. At times a comparison between the two is positively unhelpful as they are so completely different. In the UK, for example, there is a recorded public struggle for nurses to become an independent profession (Kent 1918). We have an Act of Parliament that covers nursing (*Nurses, Midwives and Health Visitors Act 1997*), we have an official body (Nursing and Midwifery Council), and we have codes of conduct and ethics all linked to legal statutes. In the UK you have to prove your "fitness to practice" every three years with proof of continuation of education, practice and research. You can be suspended from the register for non-compliance.*

In Japan you take your nurse licence one time only, and there is no body that regulates your practice after you qualify. Pre-qualification is controlled through Japanese law (Public Heath Nurse, Midwife, and Nurse's Law, 1951).Japanese nursing has no nursing council, codes of conduct or ethical bodies with the legal power to police nursing. The Japanese Nursing Association likes to see itself as a lead body but it does not represent all nursing and has no legal powers to police nursing.

My problem, of which I am acutely aware, is that I am so grounded in my own training and experience that I am often blinded by what I know and cannot see objectively. I keep trying to make comparisons as the result of my research and my engagement with the work of Freire (2004, 1987, 1970), whose ideas on colonisation and the banking educator have had a profound effect on me. This is made more problematic by the instructions from my Dean to help raise critical thinking in nursing students in our faculty and introduce new forms of teaching methodology. I felt that I was being established as the token foreigner, one whose new and radical ideas were deniable by senior management in the event that they went wrong. As one member of faculty said to me: "You are a foreigner, your ways are not our ways, so what did you expect?". It was a good question, "What did I expect?" Professional courtesy? A sharing of knowing and knowledge maybe? Co-operation between faculties and faculty members? What I did not expect was that it would become open season for a sustained attack at both a professional and personal level. In his scholarly response to my first draft, my internal reader at the University of Bath, Dr Michael Fertig, asked me to consider the fact that I may have actually been colonising in my approach. This rocked me

back on my heels and I felt myself to be trapped between the values I held and the job I was expected to do. It felt like an impossible task to understand my context, let alone research my praxis and complete my PhD and present it in such a way that it made sense to my reader. I later understood that I had committed several breaches of cultural etiquette. Rohlen and LeTrendre (1998), in a scholarly collection of works written by other foreign teachers within the Japanese education system, guided me to a deeper understanding of the richness and fullness of Japanese education that has very different values from those of the West. Perhaps that is the crux of the matter. It is different, and comparisons between Western and Eastern methodologies just bring about frustrations and confusions. Acceptance of the Japanese system brings with it an understanding of that system; then, when ready, the teacher can explore the faults within the system with the vision of one who is on the inside, focused on society, rather than on the outside looking in.]

Considering the above points, as valid as they may appear, it is the case that other practical pressures are at work in the now commercial universities. This sudden advent of all Prefectural universities becoming public and responsible for surviving commercially is the new crisis for Japanese university educators. In April 2006 my university, as well as nearly all Prefectural universities, became a public limited company. Almost overnight, a new university culture was born, one where a new effusion of commercial and academic outcomes is expected. There are no academic writings as yet on this issue, for it is breaking news as this thesis is being written; however, the stage is set for a new set of conflicts. Understandable tensions are being generated now with the new responsibilities of being commercial and accountable.

The future is uncertain but dynamic, as it offers new challenges for my profession. My belief is grounded in the ethical codes of conduct of my nursing experience and training which, combined with my Western teaching experience and training, have given rise to the notion that as an educator and nurse I am required to be a critical thinker in order to contribute to the enhancement of knowing and knowledge. Teaching critical thinking skills is part of my job, and they are what is needed for me to understand the complex question of; "*How do the Japanese go about knowledge creation*?" I have observed in Japan that the social ability of an individual to be a critical thinker is, at the moment, severely limited, whether that individual is a student in the classroom, an academic, or a worker in industry. A pre-modern hierarchy still exists where *time served* is far more powerful than the ability to do the job. Take Hagino, the first Japanese representative to the International Council of Nurses (ICN) in 1909, pointed out that the major behavioural pattern of Japanese nurses was to follow orders, with an emphasis on "*spiritual*" aspects of nursing. Japanese nursing has followed the traditional patterns of Japanese culture and has changed little over the past 120 years (Hisama, 2001). Hisama continues:

> *"After intensely studying American nursing for half a century, Japanese nurses are again asking for a new definition of nursing. They are not allowed to perform certain medical procedures that are routinely carried out by nurses in America and other advanced western countries. Japanese doctors want to do everything, including educating nurses, and there is a deep division between the Japanese Nurses Association and the Japanese Medical Association regarding many issues in nursing practice and patterns of Japanese clinical nursing, including nursing education."* (p. 453)

My research and practice context reflects the above statement. My observations on this are supported by Petrini (2001), who states that the approaches of (younger) nurse-educators, who wish to explore different teaching approaches, have largely been ignored. This suggests that these younger teachers have developed the ability to question the existing system, which is something that is not encouraged (Wolferen 1990). Consequently, few nursing faculties in Japan have introduced the concepts and ideology of critical thinking (CT), nor have they explored the new ways of incorporating CT skills into nursing curricula and clinical practice. This highly complex issue of the incorporation and desirability of CT skills in education and practice is further explored in Chapter 7 where, surprisingly, the evidence of my classroom research offered an intriguing insight to a different understanding.

Another issue that demonstrates differing beliefs and values is that of the Japanese term "nemawashi", which refers to the way in which decision-making is carried out in academia (Wolferen 1990, p. 338). A decision on an issue is often found to have been made in a previous meeting by those in positions of power. As a Western-educated academic raised in a culture of enquiry and debate, I found such processes unfulfilling and frustrating. At no point are members of the meeting asked if they agree on a proposition: the unstated expectation is that they will agree without question. The concept of sitting around a table in a Euro-centric way to thrash out a solution seems completely alien to the culture. Respect and the showing of due deference to seniors is an important part of the culture, and such respect is demanded as correct manners and protocol. It is less often reciprocated to people of lesser social or institutional status. Against such a background, the healthy growth of academic enquiry and critical thinking is not encouraged. As Petrini (2001) states, tradition and conservatism are the order of the day.

All the above issues impact on this thesis and are grounded in the enquiry of the meanings of my beliefs through their emergence in praxis and how they can be transformed in their emergence into living standards of discernment.

In my praxis I believe that this is achieved by enriching my words with the waters of meaning. By this I mean that I am using my lived experience in the reality of nursing practice to support theory in the classroom. In some educational contexts, values and standards are seen as comprising rigour and have embedded within them declared and undeclared meanings of power and judgement. Such values and standards easily lend themselves to being applied with inflexibility, stiffness, harshness and cruelty (Wink 2005; Freire and Macedo 1987). Freire and Macedo (1987) described such standards as those of the banking educator, ones that fill the students with facts that can be reproduced on demand, such facts losing relevance to those being educated. It is my greatest fear that, in my process of educating nurses in the values and standards of nursing applicable to that of the healing curriculum, I will become a banking educator rather than a teacher. I have to keep constant vigilance on my intent and practice.

[Personal journal entry, August 4, 2003.

> . . . *I ask myself why this is so? Why can standards not be flexible levels of knowing? My tension in designing my framework of the healing nurse curriculum is that the very framework that I seek to evolve has benchmarks of professional and critical thinking. These*

can act as constrictors that will produce a framework that will be worked within and never pushed through, thus creating the boundaries of standards. I believe we are greater than any system and must constantly challenge our boundaries to make them dynamic, progressive and living frameworks that enhance our knowing.]

2. 1. 1. 1 Summary of this section

The reader should now have a clearer understanding of the method and approach I am using in relation to my using bracketing to allow my reflective discourse with myself to interact with the scholarship of the enquiry; further explanations of my values will be given in Chapter 4 where I explain my ontological values as a priest I believe that such openness will lead to a transparency of process, one in which my reader can identify how, why and what values are used as living standards of discernment. As a Buddhist Shingon priest I passionately hold the fundamental belief that each individual life is important, unique and completely connected to all things in the Greek sense of Kosmos, which is harmony and order as distinct from chaos. I also believe that I have levels of consciousness that transcend space and time. This concept is similar to that of Rayner (2003), who described the interconnectedness of everything in creation and named his thinking Inclusionality Theory. Rayner's work is the closest in my experience to the Eastern esoteric Buddhist philosophical framework using Western academic language. In this academic document I have drawn extensively on Rayner's framework to bring together the different elements of my understanding of my being, existence and purpose. A fuller insight to Rayner's thinking can be found on his website homepage: http://people.bath.ac.uk/bssadmr/inclusionality.

The beliefs and values represented above are neither an exhaustive account nor are they positions written in stone. Throughout this thesis they are visited and revisited and, in some cases, rejected, modified or transcended. By this I mean that I am aware that my original values or beliefs may have had limitations and my new epistemological understandings can then expand their original meanings. Such, I believe, is the nature of quantitative research and living theory accounts.

In the next section I explore my understanding of heuristic enquiry - a process that allowed me to find new forms of knowing within myself.

2. 1. 2 Heuristic enquiry

Polanyi (1964) suggested that tacit forms of knowing can emerge using the rigour of scholarship. Polanyi's early thinking on tacit knowledge influenced Moustakas (1990) in his development of heuristic enquiry. Moustakas (1990) described heuristics as the:

> *. . . process of internal search through which one discovers the nature and meaning of experience. . . . The self of the researcher is present throughout the process and, while understanding the phenomenon with increasing depth, the researcher also experiences growing self-awareness and self-knowledge.* (p. 15)

The epistemological basis for heuristic methodology was developed by Polanyi (1964, 1969) who suggested that all knowledge is either tacit or rooted in tacit knowledge, making

wholly explicit knowledge unthinkable. Contrasted with positivist approaches, heuristic research is ontologically perspective-seeking rather than truth-seeking. Polanyi implied the presence of an indeterminate range of anticipations in any knowledge bearing on reality. But, besides this indeterminacy of its prospects, tacit knowing may also contain actual knowledge that is indeterminate, in the sense that its content cannot be explicitly stated (Polanyi 1969, p. 141). It is my understanding that this author did not imply that nothing can be known; rather he suggested that more extensive understanding is only possible by considering relationships, wholeness and viewer perspectives.

Inspired by Polanyi's tenets, which became publicly known in the late 1950s, Clark Moustakas introduced a heuristic model of research in 1961, with the publication of his work, *Loneliness.* Moustakas continued to refine his methodology in publications over the next 30 years. Eventually, in 1990, Moustakas published the decisive resource for his model: *Heuristic Research: Design, Methodology, and Applications.* As described in this book, the method allows for the holistic collection of data. It engages and employs the researcher's personal attributes of understanding, insight and interpretation. Specifically, it relies on the tacit knowledge of the individual researcher and the totality of the researcher becoming fully immersed in the study. The topic of research is studied and interpreted from an axis of tacit knowledge within the researcher. There is no pretence of an objective, unbiased observer who is separate from what is observed. Every aspect of the researcher's humanness is called upon and utilised in the form of tacit understanding.

According to Moustakas (1990), the heuristic researcher begins by looking inward to discover the question through a period of initial engagement. The formulation of a research question should embody a phenomenon of human experience and seek to reveal

its essence. It should seek to discover qualitative rather than quantitative aspects of the phenomenon. It should not try to predict or establish causal relationships. Most importantly, the question should engage the researcher's whole self. There then begins a stage of intense focus called *immersion.*

My understanding of immersion is that in the letting go of my perceived boundaries and allowing them to become dynamic, in Rayner's (2003) sense of inclusional thinking, I draw from any and all experience to gain insight into the question. This includes interactions with people, places, things, meetings, readings, nature, self, hunches, dreams, intuition, and so on. This process reveals my inter-connectiveness with everything, with both object and subject as being present in each other. This concept expands data sources to virtually anywhere the topic is reflected towards, not being limited by construed boundaries of time, space and power.

When little new information emerges, it is time to put the data aside and retreat into a period of incubation. Incubation is a joyous time of growth as, at this point, tacit knowledge and intuition begin to make connections between the data and the research question, and ideas, concepts, and insights simmer in the subconscious.

Elements *bubble* up to the surface of the conscious mind, to solidify, enabling the researcher to reach the next stage, that of illumination (Moustakas 1990). This is the breakthrough stage, a period in which new understandings emerge. It is also a time of creative flows of tremendous waves of creative passion and energy. It is at these times that understanding is achieved *in the moment.* I have experienced such moments in the wonder of human thought, for in that moment the kaleidoscope of consciousness has changed and

there is no turning back. For me, this process is an evolutionary one. Martin Luther King (1981) wrote a famous speech beginning: *I have a dream....* King's writings have always inspired me, and heuristic living action research proved to be the living of my dreams, the dreams of wanting to know and to never stop my enquiry. A more practical example of this process is cited in Chapter 6 where I am engaging with the data and suddenly, after three years of working, coding and analysing thousands of data sets, a connection is made that has highly significant relevance to Japanese education. At this point it is enough to state that the process is a profound one that works in practice. This is borne out in the quotation below where Moustakas (1990) cites Polanyi (1962) as follows:

> *Having made a discovery, I shall never see the world again as before, my eyes have become different, I have made myself into a person seeing and thinking differently. I have crossed the gap, the heuristic gap, which lies between problem and discovery.* (p. 29)

Polanyi's words above echo in my heart and resonate profoundly with me as they infuse me with commitment.

The next stage of Moustakas's model is that of explication, which allows me as the researcher to envision the research question as inclusionally as possible. The core of the experience is then described in depth by the researcher in an attempt to depict the essence of the phenomenon. At this stage the researcher will meet many obstacles. In the telling of his/her knowing, the researcher will often meet the power of the *discursive gap* (Bernstein 2000, p. 30). This is where individuals act as either state-appointed or self-appointed gate-holders of knowledge. Such individuals are usually the social elite in a

society having the power to police knowledge and with a vested interest in what are or are not acceptable forms of knowing; this embraces any forms of knowledge that would challenge their power base and position (Freire, 1970). A example of this process would be the control that state religion has exercised over the development of Western philosophy (Tarnas, 1991; Wolferen,1990). Such individuals will guard vigorously whatever emerges from the discursive gap, by deciding and controlling what are thinkable and unthinkable forms of knowledge. What is missing from the model are the accounts of living through such a process, ones in which power is used to silence, to marginalise and to abuse (Palmer 1998; Mandela, 1995).

The last stage of Moustakas's methodology is where the researcher attempts to express his/her findings in a creative synthesis of the data. This is where heuristic action research links to living action research in that they both require informed praxis as a fundamental aspect of the process. The quest is said to be completed when one has an opportunity to tell one's story up to a point of natural closing. This is the one element of the model I take issue with, in that it seems out of place with the rest of the model and calls for closure, which is a Western form of behaviour.

Moustakas's methodology for heuristic research does not describe a linear process. Although the stages generally proceed from initial engagement, immersion and incubation, and the focus then shifts to illumination, in reality the stages often overlap and loop. Different elements of different questions move in and out of consciousness, akin, I would say, to a cauldron simmering away.

One remarkable aspect of this methodology is that I am never certain when a particular element of my enquiry will present itself to me. At times such an approach seems like a contradiction, as short term memory has an inbuilt desire for immediacy or closure which can distract a logical, organised mind. The methodology's reliance on tacit knowledge requires that the research data filters through the researcher's levels of consciousness, in and out of different levels of memory and praxis, while at the same time becoming part of the researcher. The focused-on stages will vary in scope and intensity. The heuristic design is very much a personal quest to achieve individual understanding of the studied subject's essence.

This methodology can provide an element of personal understanding of a local event that is less a universal truth than a unique individual perception of a moment in time. Heuristic research is not non-research or anti-research. Instead, it provides an additional, scholarly way of accessing an individual experience. I truly enjoy the interaction of Boyer's (1992) educational approach to scholarship, balanced with an intermediate discipline of living action research, combined with the *free fall* of heuristic enquiry. What appear at first to be contradictory methodological approaches, when used in critical harmony, they enhance understanding and present a powerful tool for critical analysis. The heuristic living action research model offers a research tool through which I can approach the development of a new way of understanding my own educational practice and the narration of my research.

I discovered that Moustakas's thinking about illumination ran parallel with ideas in one of my own papers, *Faceting of the Diamond of Self* (Adler-Collins 2000), in which I described *self* as a raw diamond of pure consciousness. Diamonds in their natural raw state are unremarkable but when faceted reflect their light internally. In the same way,

consciousness becomes illuminated through the immersion process where cloudy perceptions and ideas rub against each other in the subconscious and then emerge as clear thought. I drew on Boyer's (1992) writings about four different forms of scholarship and saw each one as a tool to facet my diamond of self. I found Boyer's model useful as he described a process through which I could create my own scholarship of enquiry by asking myself a series of questions and then allowing the heuristic process to run its course. The questions were of the nature:

Can I show and evidence the process of discovery in my practice?

In terms of discovery, what is it that I have discovered in myself, my thinking, my practice?

Can I show and evidence the process of integration of my theory into practice?

How did I integrate my discoveries into my praxis?

Can I show and evidence the application of my knowledge, theory and practice?

What did I do, how did I do it and what were the results?

Can I take this process and show how it can benefit my teaching?

In this last section I have given a rationale for using integrated combinations of differing methodologies in this thesis, and now I move on to explaining narrative, which was the means by which I conveyed my process of enquiry.

2. 2 The process of narrative

Narrative is a systematic process that is about discovering and presenting aspects of the self that are of great importance. Miles and Huberman (1984, p. 27) defined narrative as a conceptual framework that: *explains, either graphically, or in narrative form, the main dimensions to be studied - the key factors, or variables - and the presumed relationships among them.* Josselson (1997) said that the value of this sort of research using a narrative approach:

> *... is the representation of process, of a self in conversation with itself and with its world over time. Narratives are not records of facts, of how things actually were, but of a meaning-making system that makes sense out of the chaotic mass of perceptions and experiences of a life.* (p. 37)

In this heuristic action research, I present accounts about my development, implementation and design of a nursing healing curriculum, and my journey, using narrative. This has allowed me to apply a degree of solidification about my ideas and experiences within a given criterion (that is, this thesis). I found narrative to be a good discipline as it focused my mind into a critical thinking and evaluative mode. Narrative, I believe, kept my account human in its telling and did not reduce my fundamental human experiences and learning to dry academic discourse.

I want my thesis to read like a circular or spiral journey as it traces and retraces the relationships between all the parts in the attempt to convey the experience of my research.

In this way I believe that the reader can recognise the experiences explained as authentic and credible, and new insights are provided into the phenomena.

My use of narrative follows the ideas of McClure (1996), who said that narratives involve making links, backwards and forwards, in a retrospective search for relevance in the past and significance in the present. This forms part of my becoming a critical thinker in a Western sense, a process that Freire and Macedo (1987) referred to as: *Reading the world always precedes reading the word and reading the word implies continually reading the world* (p. 9). I made explicit my reading of the world in my autobiographical account (Adler-Collins 1996), but at that time I did not fully comprehend how I could represent my knowing of the world in the word. This happened later in a paper (Adler-Collins 2003) where I addressed a very painful issue of my being, in the word. This was not only educational but healing, because it allowed me to identify tensions that I had never expressed. In a very personal sense the words of Freire and Macedo, quoted above, empowered me. Further evidence of self-growth and learning are demonstrated throughout this thesis, in which I am able to identify such changes in their emergence. Kearny (1984) noted that the structure of narratives, by which we acquire an identity, is demonstrated when trying to impose an order on our past, by retelling and recounting what has been. These two orientations - towards the future and towards the past - are not incompatible. I want to focus further on McClure's (1996) analyses of stories of action researchers in *Narratives of Becoming an Action Researcher.* McClure claimed that her analyses showed that the concepts of singularity and explanation are fundamental to narratives. She considered the possibility, even desirability, of moving into the abyss, which I understand to mean moving into experiences of *being*, which calls one's sense of identity into question

to the point of abandonment of self as I know myself. Further, I understand her use of *singularity* to refer to that which makes me unique, and *explanation* as the process of allowing the emergence of that uniqueness through narrative expression of praxis and experience. It is through that process that one enters an abyss and transforms. Skolimowski (1994), in his book *Participatory Research,* in a section entitled *The Yoga of Transformation,* offered a framework to guide that journey. He stated that the process of transformation is achieved by passing through stages of the journey utilising certain skills. These skills were:

> *The art of empathy*
>
> *The art of communion with the object of enquiry*
>
> *The art of learning to use its language*
>
> *The art of using its language*
>
> *The art of talking to the object of our enquiry*
>
> *The art of penetrating from within*
>
> *The art of in-dwelling in the other*
>
> *The art of imaginative hypothesis, which leads to*
>
> *the art of identification*
>
> *The art of transformation of one's consciousness, so that it becomes the consciousness of the other* (p. 160).

The use of the word 'art' suggests to me that the materials are present, but to apply the art of a situation requires skills honed with experience in practice. The above writings are uncannily similar to the Buddhist teaching of mindfulness. It is with such mindfulness that I want to proceed to examine the art of space creation in the next section.

2. 3 Creating a safe space

Safe space and safety will be a constant theme within my writing as it is within my life. I have experienced unsafe places, which caused deep wounding of my psyche. I transcended the abuse of my childhood that occurred within the establishments that were charged with my care, as documented in the BBC film *Warrior to Priest* (Adler-Collins 1998) and one of my papers (Adler-Collins 1996). The writing of that paper was a healing process as the abscess of the past was lanced, brought out into the open, forgiven, and allowed to heal. As a direct result of my experiences there exists within me a passion that drives all I do, that is, never to violate the space of another human being in the way that I was violated.

In addition to the above, and the insights I have received from my Eastern esoteric priest training in Japan and my nursing education and experience, I have become conscious of different meanings of space, energy, thought and praxis. I am also consciously aware that I can be a healer with the power of human love and compassion and a desire to serve; however, I could also be an abuser of others in my privileged capacities. I have to make

sure that I do not manipulate others for personal gain or gratification, that I maintain my neutrality and am always non-judgemental.

As I write my narrative I am living my service, and it is important to explain what I mean by the term 'neutrality', which can be problematic. I believe that when we consciously attempt to suspend judgement and critical engagement in the moment, this is an attempt to achieve what I would refer to as a positively neutral space. I ask myself the question: *Can we really disengage ourselves from our belief systems and be open to the thoughts and values of others*? I try to find an answer from within my understanding of inclusional thinking (Rayner 2003, 1997). It could be argued from a language point of view that we cannot have two opposite emotions in the same space. Being positively neutral is as close as I can get to the state of mind that I consciously seek to live by.

Others have a different view, for example those activists who see neutrality as supporting the status quo. Myles Horton, the founder of the Highlander Folk School in Tennessee and a legendary figure in progressive organizing and adult education, is one of many who have critiqued the act of claiming neutrality, which he described as an immoral act. Neutrality, he said, is: . . . *a code word for the existing system. It has nothing to do with anything but agreeing to what is and will always be - that's what neutrality is. Neutrality is just following the crowd. Neutrality is just being what the system asks us to be* (Myles and Paulo 2006, p. 43). South African Archbishop Desmond Tutu argued that neutrality is choosing the side of the oppressor: *If you are in a situation where an elephant is sitting on the tail of a mouse and you say, 'Oh no, no, no, I am neutral', the mouse is not going to appreciate your neutrality* (Tutu in CNN News broadcast, March 17, 2004). Another

insight into neutrality lies behind the title of Howard Zinn's political and intellectual memoir, *You Can't Be Neutral on a Moving Train*, (Zinn 2002) when he said:

> *If a train is moving down the track, one can't plop down in a car that is part of that train and pretend to be sitting still; one is moving with the train. Likewise, a society is moving in a certain direction - power is distributed in a certain way, leading to certain kinds of institutions and relationships, which distribute the resources of the society in certain ways. We can't pretend that by sitting still - by claming to be neutral - we can avoid accountability for our roles (which will vary according to people's place in the system). A claim to neutrality means simply that one isn't taking a position on that distribution of power and its consequences, which is a passive acceptance of the existing distribution. That is a political choice. (p. 49)*

Seeing these differing, and I believe exclusional, views of neutrality, shows its complexity. By exclusional I mean that these views do not include 'the other' and are all cases where a choice is required, very black and white, right and wrong, such as in Zinn's argument above. Inclusional thinking sees no separation between us and them in terms of responsibility, and is a collective issue embracing all. It is, however, not passive, and the choices one makes are individual choices grounded in one's individual moral codes and ethical values.

Accepting a stance of neutrality is complex and by no means the easy option. Often neutrality means speaking the other side of the issue, but it will always mean having your declared values open and explicit. In Buddhist inclusional thinking, all opinions are included in the argument or debate; right and wrong are subjective stances depending on individual viewpoints and biases. In other words, there is more than one train going in more than one direction to different destinations.

[As I am writing I am mindful of the tension I hold concerning my deep fears of my violation of the other by my being a colonising agent. From engaging with the above debate on neutrality I feel that I can make clearer how I see colonisation working within the framework of this thesis. In Biology a species colonises and competes for space and natural resources in order to expand and grow at the expense of other life forms unless it is in a symbiotic relationship. My introduction of new forms of thinking and methodological outcomes are presented in a mindful manner, one that is aware of social context and is offered as another way to do something or is a different way of looking. They are not presented as ways of replacing existing forms of knowing. In the learning outcomes of my course, students are required to experience these new methodologies as possible tools for future use in their practice. Being exposed to new forms of knowing is part of the human experience as knowledge develops in the living context of culture and praxis.]

I show in my thesis that I truly try to suspend, as best I can, my conscious beliefs, values and ideals in the moment and positively create an inclusional neutral space. I do this through acting consciously with what Buddhists term a *correct mind.* A *correct mind* suspends judgement and actively seeks to embrace the values of positive love and

compassion. As I hold my correct mindfulness, this creates a space that can allow others with hostile or value-laden ideas of I/them/us/we to place such values in a neutral zone, without having to engage with the negative or positive aspects of the values they carry. Furthermore, I expand safe space to include my teaching/healing space, since this is where I also need to be mindful of unresolved personal issues with my students, and where I need to be mindful of not taking them on a journey into an abyss. My mindfulness is something that has been and continues to expand and develop my conscious praxis in the moment of doing.

[*In my personal journaling extract, 28 June, 2001, I wrote:*

> *I believe Skolimowski's framework gives the means for the reader to be safe and to participate at a level of engagement of their own choosing. I have to learn the use of appropriate language, and the appropriate art of communication to bring my consciousness to that of the understanding of the reader. I remember my own sense of outrage and violation from reading texts that led me to an author's ambush as I am extremely conscious of the power and value-laden qualities of words. Part of my ontological position is the Buddhist sense of being, that is not to be the cause of distress and pain in others. Clear and transparent signposts are needed in textual accounts and I will try to use them to make the journey safe...*

I still hold with such thinking and I believe that I have strengthened the ability to create safe spaces by the inclusion of bracketing which makes clearer to my reader and myself the process and filters being used at any particular point in this narrative..]

2. 4 Towards identifying my research area

During the initial stage of my thesis write-up, I had several inner tensions about identifying my research question or problem. I discovered that there was actually more than one problem. It was more like a matrix of differing causes presenting themselves like the tip of an iceberg. Trying to isolate which problems were more suitable for researching was to discard others as being too complex or difficult to address in this thesis. This presented me with a moral dilemma within which I have done my best to find the middle way to resolution. In the words of my supervisor, Dr Jack Whitehead, in a video conference we had about focus and threads of enquiry:

> *The breadth and depth of the threads of your enquiry is too large, each separate thread lends itself to a PhD enquiry on its own. What you need to decide is which thread is most important to you in terms of what you want your thesis to stand for. Think about how you have tried to overcome problems in your professional practice. I think such a reflection will reveal that you have experienced a tension in holding certain values and experiencing their negation at the same time in your practice* (Personal communication transcribed from videotaped supervisory session, Japan 2002).

Whitehead's statement above highlighted the experience of existing as a living contradiction, as the following entry in my personal journal indicated:

For an example - my values of love and compassion as a nurse and priest and how the nursing profession and educational system does not exemplify these values, they are almost a contradiction. Nursing and education have different political and contextual agendas. The values that I want to teach in the classroom of critical enquiry can be blocked by the policing and policy power of the establishment. I want to be an educator who empowers students to think, the contradiction is I could actually be a banking educator (Freire 1970; Freire and Macedo 1987) in my actual practice. Deciding which thread is the most important and how to frame that thread was problematic to me. I truly could not disentangle the varying elements of my being and just present a selected distorted exclusion account. I acknowledge that the limitation of the word count focuses the writing and as such much is left out of the narrative.

(personal journal entry, August 4, 2003)

My experience as a living contradiction as initially highlighted by Dr Jack Whitehead became a core experience of my reflection. Recognising that I am a living contradiction seems like a good place to start on the focusing process of trying to represent the complexity of my multiple selves to my reader.

2. 5 Praxis: Walking the talk

McNiff *et al.* (1982, p. 13) stated that: *the aim of all research is that of advancing knowledge*. As part of this process, knowledge must be subjected to tests of validity. As a researcher, who is a nurse, educator and priest, I understand and accept that the public and

my peers in academia, nursing and the priesthood will hold up my claims to know and my knowledge to the validation and rigour of their respective accepted knowledge bases and practices; and as part of my own process of rigour and validation I need to ask myself and seek answers to the following questions:

What is rigour?

How is it applicable to, or on, or in my practice?

How can the validity of living educational theory be tested?

How valid is the process of validity?

What is evidence?

Who decides?

2. 5. 1 What is rigour?

Rigour in Freire's (1997) sense is academically challenging work that has a total commitment to the passion and the process of learning and teaching. I believe that in order to show that I am exercising rigour I must demonstrate trustworthiness to my reader, and embedded in that trustworthiness is my respect for the science of the scholarship of enquiry. Emden and Sandelowski (1999, p. 5) offer an important explanation regarding rigour in qualitative research, where they suggest that no one set of criteria is conclusive and all research has a "criterion of uncertainty". They also suggest that what amounts to rigour is in fact a judgement call by the researcher (p. 6). I believe that my trustworthiness

is a process that begins with the relationship my text creates with my reader in terms of comprehension. This comprehension, according to Streubert-Speziale (2003), sets up four conditions for the reader, these being "credibility, dependability, conformity and transferability" (pp. 38-39). For example, is what I am saying credible? Have I shown that I seek to truly know myself in terms of limitations and abilities? Have I made explicit my understandings of my bias? And am I open in my account to the ideas and values of others? Can I show evidence of a structure that the reader can rely on? Can my reader engage with my process?

Dependability, I believe, is parallel to reliability and likewise concerned with the stability of the data over time. I need to be able to demonstrate any changes or shifts in the way in which my inquiry was conducted and show the rationale/logic for such changes . Lincoln and Guba (1995) write about conformability as being an audit trail that another can follow. I hold some reservations with such an explanation because, desirable as an audit trail is for those who wish to apply a judgement to the process, I associate an audit trail with a set of criteria laid down by those with the power to police or enforce those criteria. Such auditors may not agree with the conclusion developed by the original researcher (Sandelowski 1998). If, however, I am laying out a framework so that others can engage with my data and findings, I concur with Sandelowski's (1998) argument that only the researcher who is immersed in the research and data can confirm the findings.

The data and findings from my research are original to the context, the participants and me. They cannot be repeated by someone else, although another researcher can use my process and ideas, which in turn will generate another unique set of data that may or may not agree with my findings. In terms of transferability, Guba and Lincoln (1989) suggest that it is

relative and depends entirely on the degree to which salient conditions overlap or match. I understand them to mean that such relativity is mostly verified through "data rich" description. I provide my data in the context of my research to the best of my ability in order to facilitate transferability judgments on the part of others.

As a criterion of rigour, the expectations derived from my data as to whether the findings "fit" or are transferable rest with the users of the data and its findings rather than mine as the researcher. My research has context specific criteria and conditions that shape the form of the data and the conclusion. It is for this reason that I look at transferability in humanistic enquiries with caution, as no two research conditions or contexts are the same. The credibility of the research relies heavily on judgement calls made by the reader set against the academic criteria of my writing. For example, have I made any claims that have not been argued or supported? Have I conformed to what is the expected level of credibility for my level of writing?

This thesis style is very different from what is expected from an academic article in a peer reviewed journal or for a presented conference paper. In my academic writings, have my ideas and claims been supported by evidence and argument? Have the sources of all ideas and data been acknowledged? Are my sources trustworthy? Is the grammar and syntax appropriate to the scholarship? I can remember driving my supervisor to distraction with my early writings due to their grammatical errors and poor syntax. Merriam (1988,p.45) provides a table listing the requirements of a "Dependability" audit in quantitative research, this being the last element of Streubert-Speziale's (2003) four conditions. Merriam lists them as:

- Dense description of research methods
- Stepwise replication
- Triangulation
- Peer examination
- Code-recode procedure

While this table is useful, it delineates between the different methodologies of qualitative and quantitative approaches. In 1970, Kuhn proposed the concept of specific paradigms, suggesting that there can be more than one set of basic beliefs or 'paradigms' about what constitutes reality and counts as knowledge (Kuhn, 1970). Kemmis (1974) asserts that the true value of non-experimental research lies in its connection to the real world, its ability to describe actions in their social and historical contexts, and its ability to rationally critique these descriptions. Central to the qualitative paradigm is the belief that people assign meaning to the objective world, that their valued experiences are situated within a historical and social context, and that there can be multiple realities (Vygotosky 1978).

2. 6. Serious limitations

2. 6. 1 The question of self or not self?

Part of my research method is self-study. I have given considerable thought to the expression of "self" and the tensions that such expression has aroused in me. In a Buddhist understanding the "self" does not exist other than as a phenomenon arising out of mental causation, or a mental construction. Such understandings are not a helpful stance to adopt when writing a PhD thesis on self-study in a Western academy, and so they presented some interesting challenges to me. The major challenge is the exploration of

my Buddhist faith through the critical lens of scholarship, and finding tensions that have brought my teachings into question. When I study "self" I am studying my mental constructs and how they shape my perceptions and understandings. I found a degree of blindness in the teachings of Buddhism; blindness that was revealed to me through the Western eye of criticality in that I overlooked the genderism of Buddhist values and their exclusion of women. The Buddhist Sanskrit writings are very class- and sexist-orientated in relationship to castes, high birth, low birth and the rights of women (Gross 1993). It has been my experience in Japan to find similar glass ceilings: in Japanese Buddhism an example being that a woman priest cannot be fully ordained to the same level as their male counterparts. However, I do feel that this is perhaps the influence of the cultural filters of the writers and gate-holders of the teachings rather than the teachings themselves, as the Buddha's words were not written down until 300 years after his death. My Buddhist filters are explored in greater depth in Chapter 4. At this point of my narration I just wish to flag up that I am aware that if I do not apply mindfulness in the sense of bracketing, as previously mentioned, the bias of my faith could colour the research analysis.

2. 6. 2 Ethical considerations

Ethics and ethical issues are always problematic as they mean different things to different people. Singer (1979) argued that ethical actions are those which are justified by an equal consideration of the interests of all those likely to be affected by such choices of action. In resolving specific dilemmas, ethical considerations involve an attempt to answer the question: *What would I have anyone/everyone do in this situation, and why*? Ethical principles, or guidelines for action, tend towards statements as universals, such

as 'one should tell the truth' or 'minimise harm', but they are not universally applicable. Thus 'telling the truth' may be an ethically justifiable action in some circumstances but not in others. Ethical precepts are not absolutes.

For my research I used the BMA (1996) *"Declaration of Helsinki (1994)"* ethical guidelines for human research. These are the guidelines also used by the ethics committee of my university in Japan. I was soon confronted by what Rohlen and LeTendre (1998, p. 13-14) reported about lesson plans in Japan staying the same for several years as the knowledge was time served, understood and proven. Fernandez (2002) suggested that Japanese educators do not have the authority, or in some cases the will, to change lesson plans. However, Stigler & Hiebert (1997) reported that in the teaching of mathematics, while Japanese teachers follow an established routine outlined in a very detailed lesson plan, the pedagogy of the lesson was unique to Japan's maths teachers. Problems were presented and discussed with the class in terms of seeking solutions. The answer was expected to be arrived at by the class focusing on and discussing the solution (p.20). From my teacher training, Western lesson plans tend to be reminders of the learning objectives of the lesson that the teacher can modify readily in his or her approach to the situation of the classroom. The ethics committee wanted from me a detailed step-by-step account of what I would be doing in the class. I was unable to provide one as my methodology was that of group work with its emerging underpinning values that would be a guide for learning outcomes.

Cultural differences over how Japanese faculty conducted research, as compared to my Western experience, soon emerged. For example, the ethics committee of the university passed messages to me via a translator who did not understand

what action research or heuristic enquiry were, and this created enormous difficulties for me in terms of trying to make sure that the true nature of my research was correctly represented. My frustrating experiences with the ethics committee included consent for research being held up because of their concentration on methodology rather than on the ethical issues related to my research. I found myself in a position where my curriculum was approved by MEXT in Japan and my PhD research proposal had been approved by Bath University, but was not understood and approved by the ethics committee here in Japan. Ethical decisions often involve choices among alternatives which are themselves ethical in nature; a clash between "might and right". Several restrictions were placed on my research which shaped the way the research was later reported and analysed. Ethical approval was finally given two days before the course began, subject to various conditions as outlined below.

2. 6. 3 Restraints on data collection

Restraints placed on this research by the ethics committee in Japan were as follows: No demographic data was allowed to be collected on the students in my classroom and I was not allowed to ask the question as to the history that brought each student to my class. Secondly, data collection was limited to the lesson period only. Next, reflective journals and portfolio entries could not be assessed for content, only for process. For example, this meant that if a student wrote an entry for a session they would receive a credit for making that entry. I was not allowed to evaluate the content or suitability of the data or grade it. I felt that this was a huge constriction since the object of my research was the very thing that I was not allowed to undertake, namely a holistic humanistic enquiry, one in which background data may have given cultural insights and allowed contextual influences to be

identified. The next restriction was that no student learning contracts were allowed, and this meant that I could not teach the students about responsibility for their learning process. I believed negotiated learning contracts to be a powerful tool for self-learning by the students, as they would then be free to negotiate with me over what they expected from me as a teacher and what I expected from them. Another limitation was that all PowerPoint presentations and lesson materials had to be checked by a senior member of staff for suitability before being used. This was highly problematic, as I felt that this staff member was not educationally informed about the research methodology or my content and was not a qualified teacher. This issue of most university faculty not being qualified teachers presented itself frequently, and many of the misunderstandings would have been avoided if I could have negotiated as one teacher to another. I hold the opinion that having a higher degree such as a PhD does not automatically imply that you can teach or even understand teaching processes and knowledge generation. A further limitation was that no assessment of students' English skills was allowed on the grounds that it could have caused the students embarrassment. Since I was employed to teach in English I wanted to check and gauge my students' understanding of my content, which is a basic requirement for a teacher, and I was not allowed to do this.

[Considering the restrictions placed on me by the ethics committee, the only data I could collect was as follows. I designed a bilingual questionnaire which I placed on my website for students' evaluations of my lessons. The web based questionnaire contained both qualitative and quantitative sections (see annexA). As I was a new foreign teacher I wanted to get quick feedback as to how the lessons and learning outcomes had been received. I designed the course in such a manner that the completion of the web

assessment was a learning outcome linked to assessing peers and improving computer literacy skills.

The reflective journal process had two objectives. The first is in line with Eggland & Heinemann's (1994) suggestion that record keeping and the reporting of views, ideas and observations are critical skills for nurses. A nurse has to pass on information accurately and concisely with an informed opinion. Benner et al.(1999) and Benner (1984) advocated that observing, thinking and feeling are important skills, as more often than not the nurse will see more of the patient than other medical staff and will have a "sense" of the patient. Takemura and Kanda (2003) suggest that Japanese nurses should provide care based on continuously knowing the patient's subjective world, thus extending Benner's idea of a "sense" (p.256). As I concur with these sentiments I held the opinion that using reflective journals would help develop these skills. Secondly, critical thinking skills were selected by the dean of the faculty as a faculty goal in terms of learning outcomes. Learning how to reflect by using a journal grounded in their educative practices could be a useful experience for the students' professional development and writing skills. The Japanese Ministry of Education (MEXT) had approved my curriculum and the use of reflective journals and, as previously discussed, Japanese curricula in new universities were not allowed to be modified for four years. Therefore the students had no choice other than to comply with the learning objective and complete the required number of journal entries. What had to be modified was the content of the journals and I was required to explain that 15 journal entries were required relating to their thoughts about the lesson contents. Students were told formally that no data of a personal nature, or comments that they did not want to be used in the public domain, were to be included in their classroom

journals. What I had hoped would be a rich source of ideas, thinking and engagement had been reduced to a series of limited snapshots bounded in an artificial context of compulsory 95-minute sessions. However, even such limitations provided me with insights to my students' thinking that proved to be inspiring for me.

Another data source was the students' group portfolios where they responded to a set theme by researching the theme the week before, collating their ideas and evidence in the classroom and reporting back their findings. Reflective journal entries were pasted into the portfolios to strengthen the educative account by the added layer of reflection. The ethics committee reduced the value of portfolios to task-orientated learning. 15 headings, 15 entries, thus the focus was shifted to a performance based outcome rather than the one I wanted, which was a skills based one where tasks and reflection were the praxis].

In consideration of the above limitations on my research imposed by the ethics committee, and the fact that it became so contextually grounded, it is very difficult to extrapolate the findings of this research to other settings than that of my classroom. In hindsight I came to realise that my formal training as a teacher in a Western setting required me to improve my practice of teaching by researching that practice and reflecting on my actions. Checking knowledge and providing proof of that knowledge is a commonplace requirement for teachers, according to my English experience. Clear audit trails are expected and examined but in Japan this was clearly not the case. At the time of writing this thesis, indications from the new Prime Minster of Japan, Mr Abe, are that moves will soon be made to ensure that university teachers can teach and must have a basic teaching licence.

Informed consent was obtained from the students by means a formal presentation in the first session of the course when I outlined the research objectives and the conditions of the research. I re-checked their understanding of their consent in my second session. All the students consented to the research and signed a formal research consent form releasing all images and text for use in future academic papers, conferences and research. No student withdrew their consent over the duration of the course.

2. 7 In conclusion, in this chapter I have clarified my values and beliefs and described the contextual conditions of my enquiry. I have clarified my ontological position and offered some insights to these values. In the following chapters the nature of these values will become clearer. They are I believe value-added in as much as they extend my understanding of my ontology and inner world so as to engage my outer world through the dynamic synergy of Buddhist values with inclusional theory and their union in praxis. In the next chapter I position my framework by extending the depth of focus on my practice, further outline my ontological base through its emergence, and examine how such emergence affects my standards of judgement.

Chapter 3

Defining my Practice

3. 0 In this chapter I investigate the meanings of my practice; what I mean by a safe healing/teaching space and how I created this; as well as how I identified emergent values that were used as standards of judgement about this space. I also place in their contextual setting the different instruments used for data collection and action planning in my research. Further, I assess and analyse the different pedagogies in action within this thesis.

In any narration it is important to understand what the individual is talking about in the sense of his or her values, practice and identity. I am a nursing priest and nurse educator. I have chosen to live in Japan where I found a mountain that spoke to me, and where I built my temple and my home and now work as a priest with local communities in healing and terminal care. My other world is the academic world of the university where I teach in the mental health department of the faculty of nursing. I am the only foreigner in a faculty that for the most part speaks little or no English.

In my different worlds in Japan I face several competing mindsets or conflicting issues. Each has value in its own right and each seeks to dominate at the expense of the others.

For example, in my nursing I am faced with conflicting issues of loving and compassionate caring set against medical models of outcomes and interventions in a scientific approach

where people are seen as conditions rather than as individual selves. I am faced with the economics and politics of the delivery of various care models that conflict with my humanistic approach to caring. In my nurse teaching, I am faced with professional academic standards in terms of learning outcomes, training objectives and competencies of practice, in which there is a constant tension when balancing cognitive theory with practical caring. This is compounded by my questions over the cultural suitability of imported forms of Western knowledge in nursing (Asahara et al., 1999; Wolferen, 1990).

In my role as a Buddhist priest and religious leader, I am mindful of the transparency of existence. I question our role as human beings, in a life affirming way, and I question the tensions that exist between religious teachings and faith. I also question society's methods of teaching and learning, what constitutes citizenship, and the politics of social structures and systems related to all aspects of our existence and community.

Each of the above life worlds has a body of theory. The tensions I wanted to resolve in my research were around the issues of turning theory into practice. Ghaye and Ghaye (1999) stated that:

> *It is a too simplistic view to think that practice moves smoothly and un-problematically from values being negated in practice to a position where they do live them out, moving forward and developing our practice may involve some kind of creative synthesis of previous contradictions* (p. 51).

I recognise that I am a product of my own educative journey, one where reflective practice and researching my own understanding of my Western "I" is a fundamental aspect of my

own being. Yet in the same context I see my Eastern Buddhist understanding as the dissolving of my Western concept of my "I" and as being equally important and fundamental. I struggle with trying to see the separate areas of me: the nurse, the teacher, the priest, the reflective practitioner and researcher, as separate items or areas. For me they are all part of my whole understanding and existence, and in fact they form my inclusional (Rayner 2003) and holonic (Wilber 2000) concept of myself. This is constantly evolving, as I seek understanding of my "I" in my heuristic living educational enquiry.

If I were to present a flow diagram of aims, objectives, actions, assessment, evaluation and reflection, it might give the impression that research is neat and logical. As I outlined in Chapter 2, research is far from that. In the planning stages such nice neat research processes can quickly be turned on their head. Research was aptly described by Griffiths (1990) when he stated that:

> *...research today presents itself as a minefield of conflicting polarities pertaining to theories, methodology, the meaning of knowledge etc. These are often represented in a quite aggressive language and scathing denunciation of the other's position* (p. 43).

Within educational circles this is known as the paradigm wars (Gage 1989) and was described by Schön (1995) as follows:

> *...[the] introduction of the new scholarship into institutions of higher education means becoming involved in an epistemological battle. It is a battle of snails,*

proceeding so slowly that you have to look very carefully in order to see it going on. But it happens none the less (p. 32).

Research committees are a case in point regarding the paradigm wars. In the experience of my colleagues and myself, we have found that a well thought out research proposal may come to grief as it is shattered by either the research committee or the ethics committee, because of the methodological bias of the power-holders. These committees may block research that is considered by them to have an unsuitable methodology. The reasons given are often attributed to ethical considerations; however, in reality reasons are often rooted in a lack of understanding of different or unfamiliar research paradigms (Bridges 1999). My experience of this with the research committee of my university faculty in Japan was highlighted in my MPhil to PhD transfer paper at Bath University (Adler-Collins 2004b) and was discussed briefly in Chapter 2.

[I question myself at this point: Does academia present a fair and impartial equal playing field for all forms of knowledge to stand with equal weighting in terms of judgement of scholarship and hence legitimacy?

How are the tensions in nurse education being addressed concerning the dominant medical model of teaching, which is logic driven with measurable outcomes, scientific and quantitative in its methodology, and balanced against the humanistic concept that nursing is a caring and touching profession?

I have grave concerns as I watch the paradigm wars unfold here in Japan, which has a feudal system of education. By 'feudal' I mean that the professors have total control over what low-ranking

teachers can and cannot do. You do not need "A" levels or a nursing degree to change a bedpan or to bed-bath a patient, or to care with a compassionate heart for someone. You do need in-depth underpinning knowledge to understand what you are looking at in the bedpan and when you are washing the patient. You do need in-depth knowledge to plan an individual's recovery. The qualitative-quantitative debate in Japanese nurse education is highly polarised. I show in this thesis the development of an inclusional thinking approach, which may use elements of both camps where suitable, and offer a way for the different camps of thinking to unite and thus bring about an end to the so-called paradigm wars. Bernstein (2000) warns us not to dismiss thoughtlessly what the other is saying as incoherent nonsense. To my understanding, he is defending the right of new forms of knowledge and representation to at least find a level playing field in relationship to their validation by academia. My tension is that my work does not simply challenge the positions of academia and the medical profession in their own terms, even allowing that my form of knowing is academic or scholarly. Some of my basic "life truths" relating to the concepts of disease are grounded in Chinese medicine, Eastern philosophy and spirituality concepts which are still very alien to the West. Yet I find myself as a white man in an Eastern society fighting for Eastern values against an Eastern system of education that has been so colonised by the West that it appears not to see the very colonisation that is taking place.]

Outlined next is my action planning to answer the question: *How then do I create and hold my teaching/healing space within the constraints and worries outlined above?*

3. 1 Action planning

Action planning often involves setting dates and recording achievements (Whitehead, 1989); however, this narrative narrates a process sustained over time and the overall plan is one of making sense of the learning. Guided by the heuristic principle of trusting the

process by which the illumination or discovery would emerge at its own pace and time (Moustakas, 1990), was difficult, and in many ways I had to unlearn my taught values of pushing for results within a rigid framework. Mindful of the complexity of contexts in which this thesis is situated, I wanted to keep action planning simple and focused; I therefore concentrated on two important areas: to create, and then maintain, my safe teaching/healing space. I am treating 'teaching' and 'healing' space as being one and the same, as I just see different aspects of the same life-affirming flow of energy. I see my classroom as a healing space - one in which I do my best to hold, in an environment of respect and compassion, that this classroom can be that of my inner world or of my external reality. In the next section I explore how I create and maintain my healing and teaching space. I reflect on my own experience of teaching in light of research on proxemics (social and personal space) and kinesics (body language). I discuss ways to structure classroom space in order to encourage interaction and discussion, using Edward Hall's (1968) distinctions between three types of space (fixed feature, semi-fixed feature, and informal). The embodied pedagogy recognizes the importance of the body for both students and teacher. It begins by acknowledging that the location of our bodies affects our interactions with one another. Proxemics, or the study of *"social and personal space and man's [sic] perception of it"* offers helpful insights into the relationship between space, the body, and effective communication (p.1). Hall uses the terms 'sociopetal' to describe spaces which encourage people to interact and 'sociofugal' to describe spaces which keep people apart (p.108). He further distinguishes between three types of space: fixed feature space (created by buildings and immovable walls), semi-fixed feature space (shaped by furniture) and informal space (personal space carried by the individual which changes during interactions with other people) (pp.103-112). All of these types of space can either encourage or discourage interaction and communication

between people. It is my hope that I can encourage communication by offering a different style of space. As previously suggested, my healing space is my classroom and I have both an inner classroom, that of my own reflections and internal learning, and the external physical classroom of my university workplace. I had no control over the external classroom, the building and the form the space took (fixed space). I had no control over the types of chairs and desks in the classroom (semi-fixed space). I did have some degree of control over how such semi-fixed assets were deployed in my classroom and, after negotiation with the students; the classroom was arranged in small groups of ten chairs around two tables. No posters or individualisation of classrooms are permitted by the prefecture. However, I did have limited control over the "feel" of the space. I attempted to make the room less sterile and more comfortable, well ventilated and welcoming with soft lights, pleasant smells of aromatherapy oils and incense, and candles as a symbol of light, because we work within the process of healing and learning. However, my good intentions were in themselves problematic as I did not consult my first cohort of students, who were the first group to undertake this healing curriculum in Japan, as to whether they consented to the use of oils, incense, music and changed classroom seating. Further, the students had no choice about attending my course, as it was a compulsory component for the first year of the nursing programme. During the first semester I was alerted to this lack of consent by a student commenting in her journal about the strange smell of the classroom. I had at the onset of my course spent considerable time explaining and collecting informed consent for students to participate in classroom research in keeping with the directions of the ethics committee. I then realised that not gaining student consent about the environment was inconsistent with my claim to be inclusional, and I rectified this by getting informed consent about the environment from each student in the original class and future cohorts. This stands as a clear example of how my learning informed my practice as a direct result

of my using the web-based questionnaire and responding to my students' comments, and a classic example of Whitehead's (1989) ideas about being a living contradiction in circumstances where we negate our values through our actions.

After such learning I felt I was "speaking" to my students who arrived in my class heuristically immersed in the knowledge of reading their world. The message I wanted to give was not that of the traditional "banking educator" in Freire's (1970) sense, but rather that of respecting the students and creating a safe negotiated space for learning. The new knowledge and educational methodologies I brought with my curriculum and experiences were being offered as another way to look at the world through the windows of my narration and the stories of my experiences and praxis as an experienced nurse and educator.

The picture below offers my reader an insight to the formal Japanese class in the traditional lecture mode. From my Western ways of seeing I see a strictly regimented classroom, sterile in its environment, battleship grey with neon lights in abundance. The notes on the students' desks are laid neatly and correctly in front of each student. No pens are in view and no one is taking notes. No one is smiling, some are asleep, and some look disengaged. This picture suggests the formal face of education in my Japanese university as is in no way unique.

Figure 7. Photograph A. Normal classroom layout in the university. Consent to use these images and academic papers for research were given by all the members of this group. This is the case for all images in this thesis. (Copyright Adler-Collins 2004)

The above photograph is typical of the university lecture setting, being highly formal, and the body language of the students shows the power issues of the sensei/banking educator at work. This is an example of Hall's (1969) fixed feature space.

Figure 7. Photograph B. Layout of healing theory classroom after we had negotiated the classroom formation and layout (Copyright Adler-Collins 2003)

The above space presents a different image of my classroom setting where the space had been negotiated with the students and group learning was taking place in an atmosphere of co-operation. A comparison between the two pictures shows a marked difference in body language. Picture A was of a formal environment controlled by the power of the establishment and the teaching style. Picture B suggests, through the body language, a more relaxed approach to space and power relationships. For example, the positioning of the two students on the left shows them to be comfortable with each other as they are leaning towards each other, combined with open body gestures. The gap between the two students in the middle of the picture suggests that they are not yet fully comfortable with each other. (Group members were selected at random deliberately to show the students that they have to be flexible as nurses. This is important, as a nurse may well find that he or she is moved from their team or ward as staffing and circumstances dictate in the work

environment. The ability to form effective team relationships and exercise flexibility is, I believe, another basic nursing skill). The students are smiling in this picture and there is a look of engagement and fun on the students' faces suggesting that they are relaxed with each other, the environment and the task at hand (Krebs, 2000; Jordon, 2001). The portfolio that can be seen in this group shows the dynamic use of colour and space as they debate the topic at hand. What the picture does not show is what the students are smiling about or if they are engaged with the subject material. They could be talking about anything and this is where the importance of establishing trustworthiness, as previously mentioned, becomes critical to the introduction and use of images as evidence.

3. 1. 2 Maintaining my safe healing/teaching space

I take responsibility for my students whilst they are in my care or healing space. I use the word 'care' deliberately for I do care for them. I expect neither to be their friend nor their enemy, for I am charged with the duty of serving as their teacher, and such service for me implies loving and caring passionately about the experiences of the students in my charge. I am mindful that each experience will be instrumental in shaping the students' understanding and their emerging formative ideas of self-identity. Care and being critical seem poles apart, but for me and my understanding of inclusional thinking they are expressions of love. The centrality of care and caring comes together in the pedagogy of criticality, forming a new dimensional pedagogy. Placing care at the centre of nursing pedagogy would, I suggest, not seem unreasonable, as nursing is seen as the caring profession. Leininger (1986) stated that 'caring' is the 'essence' of what nursing is. Many people would agree with this view and would argue that to try to 'nurse' without care is not, in fact, nursing. Scott (1995) points out that health-care practitioners have a strong socially recognized role and, as such, are legitimately required to care for patients without question.

This is generally supported by the nursing code of conduct of the United Kingdom Central Council (UKCC, 1985).

What is more problematic is understanding what the term 'care' actually means and deciding if it is the same for everyone. Coulon et al. (1996) answer this question by suggesting that there are four basic aspects of care: (i) professionalism; (ii) holistic care; (iii) practice; and (iv) humanism. To paraphrase Coulon et al: professionalism underpins all aspects of nursing-care delivery. This implies that quality and high standards are expected. Holistic care means that, by adopting a certain approach to patients that studies their psychological, social, emotional and spiritual needs, the nurse can provide an individualized package of care to each patient. Practice encompasses scientific principles that are translated to the implementation of competent and exceptional nursing care. Coulon, et al (1996) and Benner (1999, 1984) believed that expert implementation of skills was integral to excellence. Bassett (2002) reported that many respondents in his research, particularly postgraduate Registered Nurses, believed that excellence in nursing care involved the awareness and implementation of the latest and best evidence of knowledge and skills. First-year undergraduates attached most importance to personal traits in the delivery of excellent nursing care. More experienced respondents deemed this less important. For Bassett, humanism is highlighted as being an important part of nursing practice. It was a nurse's 'personal qualities' that often made a significant contribution to nursing care. Takemura and Kanda (2003) give insights to a Japanese perception of care based on continuously knowing the patient. They are critical of the nursing process as a problem-solving approach and suggest that: *...a linear, rational, problem solving process is not consistent with the real world of clinical practice, in as much as it focuses on problems, rather than strengths and potential. (p.253).* Takemura and Kanda do acknowledge that there are issues with the understanding in Japan of what the Western concept of the nursing process is, and that whilst certain sectors see it as the be-all and

end-all of nursing, others have no idea what it is (p.253). Their thinking supports my worries about the actual knowledge base that underpins a methodological process being fully understood in a context of use outside that of its origin. Care, I believe, means different things to different people, contexts and cultures. Therefore, my ideas of care are offered grounded in how I would like to be cared for. It is perhaps the only benchmark I can use as a value judgment. I work consciously at maintaining the safe space, and this requires that my mental and spiritual disciplines are in place. I work at ensuring that I am focused in the moment. This, for me, is achieved by the discipline of meditation and prayer.

Boundaries are both fluid and firm. Another living contradiction! Let me clarify that 'fluid' is used in the sense that the students empower their own learning process and are free to explore this by critical thinking and enquiry. By 'firm' I mean that the boundaries are structured enough for everyone to understand that this new freedom brings with it the heavy burden of responsibility and accountability, which for some students is a new and novel experience. After a short period of chaos, most of them adjusted and exceeded their own original boundaries.

It was my desire to produce a space for creative learning. I accepted that the responsibility was mine in terms of the students achieving as students, so far as the social formation was concerned. During my induction interview at the Department of Basic Nursing in April 2003 I asked questions about critical thinking skills and action research. My experiences with the ethics committee had left me badly shaken as to the very limited understandings that faculty had about the educative methodologies I was using. I was informed that the style of teaching in Japan was one that did not encourage engagement with the subject

matter in terms of understanding, rather it was one of memory and producing the answers required at the necessary time in tests and exams. I was told not to expect too much from my students and to be easy on introducing my new styles as they might be shocked. In my journal I wrote the following:

> *[I came to this university on the invitation of its Dean, filled with a dream and a promise of hope to be able to bring new ideas on healing, alternative therapies from around the world. The reality of my position is like being thrown into deep arctic waters. I have never felt so alone, so cold, so full of despair. The different things I am told by different teachers serve to confuse me even more as I am so conscious of my ability to make cultural mistakes. The fear I feel is like a physical thing gripping at my heart as I look at the impossibility of my position. No one speaks English well enough for me to communicate my ideas, needs or requests. Others have already stated that they see what I am doing as akin to witchcraft and nursing has struggled so long to be seen as a science. I feel lost in a sea of silence, people speak, they act, but my feelings of disassociation are complete. They smile with their polite smiles but their eyes remain closed and guarded. Why is it that when I am being told something by someone who is translating I am having this huge sense of wrongness? Is this my paranoia? Am I losing the plot already? I am in a twilight zone where all the known rules of my reality cease to function, cease to sustain and support. What is the teaching in this for me? I am on the edge here of another mental abyss. Eisner talks of flying new skies, sailing new seas, but I have to exercise all my mental control not to be consumed by the rising panic I feel on a daily basis. Je Kan, you are in deep, deep shit! Personal journal April 28th 2003]*

In the trying circumstances that I found myself in I had to move back to what was known to me as the framework for my sanity. I used my educational training and all that I had learned from reflection on my life-long learning. It was not the first time I had been alone, it was not the first time that I had had to live the cause and effect of my actions. What was different in this case was that I had no back-out or exit strategy. In the military it is one of the basic things we are taught - always have a backup plan or an exit strategy. I had burned all my boats in moving to Japan. There was no choice; I had to succeed for failure was not an option. Here is another extract from my journal after the first cohort had finished successfully in April 2004:

> *[To date the students have achieved and performed above the level I was given to expect and in my moments of reflection I often pondered over the issues of: Things were very bad and we succeeded, despite all the problems. What would have happened if students had not risen to the challenge? What would have happened if I negated my values and conformed to being the banking educator? Perhaps that is not a fair question, as it focuses on what if, rather than what is. The curriculum was a real life one where I as the teacher challenged the students and my faculty to look at a different way of knowing. The challenging nature of the curriculum was such that students were required to examine their own life events, of which I had no knowledge. Personal issues of the students' past could possibly have been re-visited, with unknown effects on their wellbeing. I therefore took steps to arrange the availability of healing and counselling sessions which were used by far more students than I had expected. Such sessions had not previously been available for student-centred personal problems, but have since been extended to all students and staff on the campus. It remains a niggling thought in the background of my*

consciousness that the fear of failure often walks hand in hand with the taste of success.]

At this point I wish to give an example of a conversation that took place between a student and me which gives insights to my reader. I call the student "A". The context of the conversation was a discussion about using the web inter-phase of the course to research and feedback reflective journal opinions. This was transcribed from a video of the classroom; permission to use the images was given but I feel they are inappropriate. In this case text is a good enough medium.

Student A: "Sensei, what is it you want me to do?"

JKA: "I am sorry, I do not understand your question, forgive me, one more time please, in relationship to what are you asking?"

Student A: "This computer thing, what do you want me to do?"

JKA: "Ah, your web tests and reflective journals. Yes?"

Student A: "Yes, that computer thing. I am confused, please tell me what you want me to know and I can learn it."

JKA: "What I want you to do is think about your feelings in the lesson and give a short account of why you feel and think what you did. Give me your opinion."

Student A: "My opinion? Why? It is your job to teach me."

JKA: "Actually, I believe that it is my job to help you learn."

Student A: "But I do not know!"

JKA: "Not knowing is a good place to start. Ask yourself the question: 'Why do I not know', followed by 'What do I have to do to find out?'"

After a rocky start in which the student exercised her independence and her rights of feeling "unjustly" served by my response, she formally reported me for not "teaching". This included organising a group of seven friends to do the same, resulting in a formal enquiry into my methodology. This student's final grade was an outstanding "A" after she finally engaged with the learning process required of her. Months later I received the following mail from her:

> *"Sensei, Now in my place of work, I see what you mean by my having to think. Nurse has responsibility to patient for think. Thinking nurse can protect patient and care with a warm heart. "*

On reading her words, all the suffering and anguish that I had been through over my curriculum issues with the faculty were placed into perspective, for this student had shown her inner growth and understanding and was, in her place of work, evolving new understandings using ideas she had learned on the healing course. Her new understandings would benefit the patient by her having more critical awareness and caring more compassionately. Her knowledge and knowing were not a colonisation but had come from her own understandings grounded in her practice. The wrath of faculty who did not understand the concepts of healing and critical thinking was a price worth paying.

Another issue that pertains to maintaining a safe space relates to my stimulating critical thinking in the students. I did this by questioning in the Socratic dialectic method. I would ask a question, for example "What is this?" while holding an apple, and when the students told me it was an apple I would ask "How do you know?" The idea was to discover by questioning where our knowing comes from, who told us and whose truth was right. Such

methodologies lead to some every interesting conversations. I had a policy of never discussing an issue in such a way as to embarrass the student. Painful memories of my own education and schooling and being made to look stupid guided my methodology. The balance between academic probing and abusive questioning is a delicate one. I value my insights which permit me to see these issues without being invasive or abusive, but at the same time strong enough to allow the process to take place. This often means that I am exposed to antagonistic energies, which are released from the student in the form of emotional releases or even antagonistic words and body language. My own issues from my autobiography (Adler-Collins 1996) are often reflected back to me during a course of teaching a healing curriculum, and I work at responding to these in a way that is helpful to the learning of the student. In Chapter 7 I present portfolio entries and student evaluations of my teaching, and their experience of that teaching, to answer the questions: *Did I achieve my aim? Did I help the student to learn?*

3. 1. 3 Understanding my healing/teaching space

I now want to take a 'risk' in Winter's (1998) sense that the action researcher reveals himself or herself in a vulnerable way. In what follows I simply want to communicate that I understand my healing/teaching space in terms of positive and negative energies, prayer, love and compassion. I have evolved a process in which I work at transcending the antagonistic energy of other people and making this 'safe'. I do this through the process of prayer, expressing love, compassion and understanding, and listening without judgement. My practice is based on a combination of my training and my intuitive recognition of these energies in the teaching space.

At this point I want to name the learning outcomes that are associated with my understanding of safe space and that are intrinsic to this collaborative enquiry. These have the potential to express, define and validate my standards of practice. By 'collaborative' I mean the ways in which the students and I co-created new educational understandings of our learning together. These learning outcomes are further discussed in Chapter 7:

3. 2 Data sources and rationale

Classroom research data was collected from four sources: my journals, student reflective journals, student portfolios and classroom videos. These are described below:

3. 2. 1 Journaling

Journaling was part of my data collection, and was a technique that was hard to instil in my research practice. This went against all my military training of not to write anything down. Extracts from my journal have been placed within this thesis in brackets as discussed previously, and also on a website. I created this at http://www.living-action-research.org which acted as my interactive personal journal and peer reviewing space. Placing an email on this website is termed a 'posting'. My postings were made, and in many cases responded to by academics and students, in a public forum. For the past five years this has enabled me to gain valuable feedback about my thinking and knowledge claims from my peers, and where appropriate to evidence the final element of the action research cycle, namely making public my claims to know. Archives of these conversations can be viewed at: http://www.jiscmail.ac.uk/lists/living-action-research.html

3. 2. 2. Student reflective journals

Each student was expected to keep a reflective journal, where he/she recorded their experiences, feelings and thoughts after each teaching period. As previously explained in discussing the ethical considerations, I formally instructed the class on how their journals were to be used and made it clear that it was a learning outcome that they complete the required fifteen entries. No personal information was to be included other than their thoughts relating to the session or course. All data would be public domain. I used a strategy that I had developed in a joint research project with a Canadian Professor of Education, Dr Andrew Dolbec of Québec University. Here we evidenced our individual processes in reflective journals and brought them together at the end of the research to see what, if any, similarities existed between intentions and actions, and actions and feelings (Adler-Collins 1997).

3. 2. 3 Portfolio evidence

The introduction of portfolios as a means of recording evidence is a new concept in Japan. The students kept and built a group portfolio recording their engagement with the subject content and their synergy with the topic. The dynamics and content of their journals proved to be inspirational to me as a teacher. As I will show from their portfolios in Chapter 7, their engagement with the curriculum elements allowed them to synergise the subject material in a very Japanese way. The portfolios can be viewed as a slide show at http://www.living-action-research.org/Student%20portfolios%202003/Student%20portfolios%202003.htm or in the multimedia DVD attached to this thesis (Appendix B) because all the portfolios are in Japanese their value as evidence that can textually analysed for content by non Japanese speaking readers is problematic. It took nearly two years to translate and analyse the

portfolios content placing each research theme into its different data bits of student's entries. I was not happy with the result because thematic analysis produced a list of themes which, taken out of context of the classroom dynamics, were difficult at times to see any relationships and links. Placing a video of students reporting on their portfolio can show the context in terms of group dynamics and participation. I concluded that with my limited knowledge of ways of Japanese seeing the portfolio would serve as a useful record of behavioural learning outcomes with their task orientation focus in the first instance. Secondly, the dynamics of the classroom space of students reporting on their portfolios when captured on video would provide a rich ground for investigations of social interactions. Although I was not allowed to mark or evaluate the students' portfolios other than recording that they had made the fifteen required entries for the fifteen themes, I found the process that evolved through their use to be most informative. When combined with the reflective journals, they provided me with an illuminating journey of a process of learning. Session evaluations showed that the students enjoyed this approach to learning, as discussed and analysed in Chapter 7: What am I seeing?

3. 2. 4 Video of classroom dynamics

In the early stages of my research I challenged Bath University's reliance on using only textual forms of representation to gain a doctoral degree in education. However recent changes in Bath University's rules in 2004 permitted multimedia representation. The exponential growth of technology in our world and the usefulness of multimedia technology offer exciting and dynamic formats for representing knowledge and knowing. I therefore invested considerable expense and time in developing multimedia formats to represent my knowledge claims. For example, I used videos of the classroom to capture the sense of space, atmosphere, body language and actions of myself and the students. At

the latter stages of the writing of this thesis I called into question the usefulness and validity of video to demonstrate evidence reliably and with enough rigour to pass my own standards of judgement. This questioning arose from a number of sources, the first being my attending conferences where video clips had been presented and knowledge claims attributed to them. No matter how hard I tried, I could not see the connection. *Do I see what is there, or do I see what I want to see, or what the presenter wants me to see?* I have not yet resolved this question to my own satisfaction; however, I still believe that multimedia can show the dynamics of a situation for future learning and understanding. I have an ongoing commitment to understanding better the use of media, images and video. There is an extensive body of knowledge on this topic which could form the basis of a thesis in itself. The words of my supervisor, Dr Jack Whitehead, in a video conference we had about focus and threads of enquiry, were mentioned earlier but are worth revisiting:

> *The breadth and depth of the threads of your enquiry is too large, each separate thread lends itself to a PhD enquiry on its own. What you need to decide is which thread is most important to you in terms of what you want your thesis to stand for. Think about how you have tried to overcome problems in your professional practice. I think such a reflection will reveal that you have experienced a tension in holding certain values and experiencing their negation at the same time in your practice* (Personal communication transcribed from videotaped supervisory session, Japan 2002).

Video was the area I decided to place on the back burner while I focused on my classroom data from my students.

The second concern is that a researcher needs to know the limitations of their knowing; for example, my use of video in a Western context could be justified because my knowing was culturally embedded. In the video I took of Japanese students I did not have the cultural awareness to understand the differences in body language, use of space, gender issues, cultural mannerisms and the like. Sturken & Cartwright (2001), in their book *Practices of looking: an introduction to visual culture,* brought to my attention the complexity of seeing, how vast the knowledge field is and the complex roles visual images play in societies. This was also strengthened by a critical reader, Dr Lohr of Bath University. Reluctantly, my focus placed the use of video evidence as a major data source on the *things to do* list of my post-doctoral research.

3. 3 Web-based testing and evaluations

Technology is an important part of today's nursing, as is information. Medical education has embraced this format. A recent study found 35 evaluation studies of online interventions in medical education (Chumley-Jones 2002). Nursing has a lot of work to do to catch up, and the playing field is certainly not a level one in terms of funding and resources that are made available for such work by nurse educators. This proved to be my experience and I self-funded all my development work in order to bring my dream of connecting my classroom to the net to operational functionality. I believe that my curriculum offers nursing in Japan an example of how educational practices in the classroom and the power of the web can be used to strengthen the critical thinking skills of students. I designed a system of tests on the web for the cognitive element of the course. It included research skills, "surfing the web" (portfolio data) and online evaluations of sessions. These session evaluations provided interesting data as to the "public face" of the

students and their "private face". While I have a built-in distrust for the culture of the questionnaire, as I believe that they are highly subjective and a badly designed one can be very damaging to a research project, I do believe that they can provide snapshots of information that offer insights to the students' space or mindset at the time of their completion. As these were the only sources of student data that the ethics committee had not placed a restriction on, the use and design of questionnaires takes on a considerable degree of importance in the data section of this thesis. Conrad and Blair (1996) suggest five areas where problems in the use of questionnaires may occur. These are: lexical problems, inclusion/exclusion problems, temporal problems, logical problems and computational problems. Questionnaire design involves developing wording that is clear, unambiguous and permits respondents to answer the question asked successfully (Conrad *et al.*, 1999; Dillman, 2000). Lexical problems, however, are associated with respondents' understanding of the meaning and use of words and the context in which they are used in the questionnaire. Words that are familiar to one group may not be to another, or they may have a different meaning. For example, Conrad and Blair (1996) demonstrate this with the use of the term 'spatial abilities' on a questionnaire. A question may be posed to a student: "Do you understand the learning outcomes?" The term 'learning outcomes' may well be understood by teaching professionals but may cause a student difficulties in understanding its meaning. Therefore, language is crucial. This has even more relevance in my situation as I was asking questions in another language, hoping that they did not lose their meaning in translation. The context of the question may also create lexical problems. For example, what is the meaning of "I" in Japan? A question I asked resulted in confusion - as one of my Japanese colleagues asked, which one of the fourteen ways of saying "I" was I wanting? Lexical problems tend to occur because of the researcher overestimating the

understanding and vocabulary of respondents, especially in questionnaires that involve nursing/medical terminology (Dillman 2000).

The second class of problems identified is inclusion/exclusion problems that deal with determination of the scope of the question. This relates mainly to categories in a question (Conrad & Blair, 1996). For example, if a respondent is asked a question about 'nurses', they may interpret this as public health nurses, hospital nurses or home helps whom they view as providing 'nursing' care, when the questioner intended 'nurses' to mean Registered Nurses working in a hospital setting. This can lead to problems with respondents supplying multiple or incorrect responses when only one specific response is required.

Temporal problems in questionnaires relate to time, both in relation to time periods and time spent on activities. Examples of temporal problems include the phrase 'in the last year', which can have a number of meanings including the 'last calendar year' or 'the last twelve months' or Chinese new year, or Buddhist new year, or financial year. Likewise, when response options such as 'all of the time' and 'some of the time' are offered, this may leave respondents confused about selecting an appropriate option when in fact a precise option may be more suitable (Conrad & Blair, 1996; Drennan, 2001).

Logical problems are associated with respondents' difficulties in relation to words that connect concepts such as 'and' or 'other than', and the use of presuppositions in questions. Connecting words may lead to respondents attempting to answer more than one question at

a time. Presuppositions relate to the relevance of the question to the respondent and whether they can answer the question or not. Non-response may occur because the respondent is simply unable to supply the information requested on the questionnaire (Conrad & Blair, 1996; Dillman, 2000).

Finally, computational problems include those that do not fall into any other category. Examples include long-term memory recall, questions with a complicated structure and those involving mental calculation. Dillman (2000) gives the example of, "How many books you have read for leisure in the past year?" Respondents may be unable to identify a precise number and this may result in high non-response to that item. Time referrent questions are an example of those that require mental calculation. Asking respondents to calculate how many times they have received a visit from a health visitor or public health nurse over a two year period may be impossible, again resulting in non-response error.

As my questionnaire was designed to be used on the web I tested the wording with my head of department, which resulted in some new questions being added. The addition of these questions caused me to suffer from the computational issues described above. Here are the two examples of the questions I was told that I had to include on my session evaluation:

Were you distracted by students talking during the lesson?

I was completely bemused at the addition of this question by a senior member of my department. I wanted the students to talk and it was a desired outcome of my sessions. I

can only draw the conclusion that if a student did not achieve or perform well the results of this question would be used to explain why. I had to ask myself: "*Could this be a pre-emptive question to distance the member of faculty from any failure on my part reflecting back on them?*"

The next inclusion was: *Were you interested in the content of the lesson?*

I can see some logic in asking this question, as I believe that the subject matter needs to have relevance to the students. However, I believe there is a difference between relevance and being interested in the subject matter. Many students have responded that they found subjects difficult, such as anatomy and physiology for example. I have yet to meet a nursing student who did not find the nervous system hard to learn, and the endocrine system was the stuff of my nightmares when I was a student. Yet, in spite of the difficulty, I was still interested in the subject as I could see the importance and relevance of the material to my nursing knowledge. In our teaching evaluations that are completed by the university for our annual assessment this same question is asked, and the results are used in assessing if the students "liked" your subject or not, this having an effect on your salary. In my final course evaluation only two students indicated that they were not interested in the lesson. I was unable to ascertain why these students were not interested, as the questionnaire was anonymous and controlled by the central office. Because of the importance of the questionnaire as a source of data and my concerns over language and translation, I made with a Japanese colleague a web-based instructional guide to assist them in understanding how to log on and use the questionnaire. I then re-checked their understanding with my class to see if there were any issues on using the questionnaire. I was pleasantly surprised and relieved to find that all the students understood the

questionnaire and its purpose. However, I was surprised to find that several students were challenged by the degree of computer literacy required. (eight students).

> *[Computer literacy is an area that I had not given enough thought to, as I was assured in my pre-course meeting with faculty that all students were computer literate. However, the error was mine as I should have checked for myself earlier and clarified our different understandings of "computer literacy". I resolved this problem by arranging extra teaching for students who wanted help with computer skills. This was an important lesson for me. I am responsible for my own actions and performance and, while the advice of others is useful, relying on such advice without checking understanding of the facts and comprehension of all parties can be problematic. I was taught in the British Army the rule of the six P's, which I use regularly now, as follows: Prior Preparation Planning Prevents Poor Performance.]*

A sample of the online evaluation form can be found at the following URL: http://users.smartlite.it/jekan/quizzes/phd_evaluation_page_c003_session_eval_session_4.asp and it is also found on the multimedia DVD attached to this thesis (Appendix A).

Online learning has changed medical education and offers the same prospects for nursing. The introduction of my curriculum was the first time a nursing classroom in Japan had been linked to the World Wide Web (WWW) as an integral part of the course design. However, attractive as the Web is, it presents its own unique sets of problems when used

for data gathering in web-based surveys. Measurement errors in surveys are deviations of the respondents' answers from their true value according to the chosen measure (Groves, 1989). In general, they result from inaccurate responses that stem from poor question wording or questionnaire design, poor interviewing, survey mode effects and/or some other aspect of the respondents' behaviour.

Groves (1989) suggest that Web surveys may produce larger measurement errors than other survey modes, owing to several factors. Web questionnaires are often designed by people with no training in survey methodologies (Couper, 2000, p. 465), which results in bad questionnaire design. In addition, Internet users tend to read more quickly, they are more impatient and less discriminating than off-line readers (Internet Rogator, 1998). They may scan written material on the site with their fingers on the mouse ready to click on through to the next thing (Bauman et al., 2000). These issues, which would be considered of minor importance in other survey modes, may be very significant in Web surveys.

[In my case I was interested in the time on task (TOT) that students spent answering each question and had incorporated this into the questionnaire management module software and the web testing module, as this was to prove of great importance at a future date when I was dealing with the complaint that I gave too much homework to students. The ability to prove TOT was a career saver and is discussed in a later section in greater detail.]

There are two main sources of measurement error in Web surveying that stem from the Web questionnaire itself. The first involves the wording of the questions or the flow of the questionnaire, both of which may have an effect on the quality of respondents' answers.

The other is the question(naire) form, i.e., the visual layout of the questionnaire, of particular importance in self-administered surveys. With respect to the wording of the questions, there are no specific recommendations for Web questionnaires in comparison to other modes, as long as general standards for the correct formulation of questions in survey research are applied (Bauman et al., 2000). Gräf (2002, p. 74) lists several examples of the most common mistakes in Web questionnaire wording, which are the consequence of their implementation by people who are not survey methodology experts. For example, thematic and chronological references are not clearly stated; questions contain more than one thematic reference; expressions and phrases which are unknown to respondents are used; in closed questions, answer categories do not meet the demands of classification (completeness, exclusivity and clarity); unsuitable answer categories (something that does not exist or is not possible) are offered.

The flow and design of Web questionnaires, on the other hand, have been researched somewhat more often and their impact on measurement errors observed (Couper, et al., 2000; Dillman, 2000; Gräf, 2002). Dillman, (2000) suggests that each question should be presented in a conventional format similar to that normally used in self-administered paper questionnaires. On the other hand, Couper (2000, p. 476) advocates that the Web is a very special medium with special design options, visual features and required respondent actions, all of which require special handling of the questionnaire. Understanding the medium of the web is an exciting new domain of knowledge for me. It presents a whole new concept of ideas and presentation formats including flash graphics and multimedia. Like all new areas of knowledge, a step-by-step approach is needed. I believe I have taken

my first faltering steps and this narrative tells how my knowing is shaped and modified by my experiences.

3. 4 Template for engaging with the data

In my data analysis I analysed the data to find evidence of the following:

What were my claims?

Have I found evidence to support or negate them?

Were my claims explicit, achievable and achieved?

What were my expectations and did I meet them?

What was my intent and did I fulfil it?

What were the students' experiences of journals, web evaluations, the classroom and portfolios?

What were their expectations?

Did our separate reports and journals support each other or conflict?

Have I identified these areas?

What needs to be changed? Action planning.

How can I show my standard of practice in creating a safe teaching/healing space?

[Embedded in the logic of the above template for analysis is my intuitive judgement about the nature of the relationships between the physical, emotional, mental and spiritual aspects of self that affect a person. My aims are: 1. To enable myself and others to understand our own healing processes, and hence to find our own way of healthier living. 2. To engage mindfully with my own ontology and epistemological values, assessing and modifying my learning and

development over time. I see such leaning as embracing all aspects of my multiple selves, my nursing, my teaching, my faith. It is my hope that evidence from the journal entries should demonstrate the understanding of my students and myself about the teaching/healing process as seen by the Japanese from their engagement with the curriculum issues. Evidence of their self-understanding will, if my theory is correct, be found in the students' reflective journals and qualitative evaluations.]

3. 5 Claiming myself, or am I somebody else's somebody?

What I claim as my original contribution to educational knowledge are the insights that I bring from a declared position of bias, grounded in living and being totally immersed in the culture of Japanese nursing education and the spiritual complexity of post-colonial Japan. My claims to know are my claims to know. Or are they? This question is held in tension throughout this thesis as my answer moves from Yes, they are, in the sense that they are being held together by the threads of tension, doubt and enquiry through which this thesis evolved, and No, they are not, for part of my knowledge is holonic in the Wilber (2000) sense, in that I need prior knowledge to seed the critical engagement that will allow the generation of new knowledge.

[*Wilber (2000) stated that each web of consciousness seeds the next framework and is holonic. Wilber's point is that reality as a whole is not composed of things or processes but of holons, also that it is composed of wholes that are simultaneously parts of other wholes, with no upward or downward limit. He dismissed the arguments of traditional atomism, where all things are fundamentally isolated as merely strands or parts of the larger web or whole, and insisted that there are no wholes or parts but whole/parts. Wilber's ideas do not explain how or where original thought comes from or intuitive forms*

of knowing or the number of holons that exist. I find that this can be problematic when trying to conceptualise his thinking. Rayner (2003), however, offers what I believe is a workable solution for me in that the space of non-space between the objects, that of the excluded middle, is actually I believe, the holon referred to by Wilber. This would make all things connected in space through the absence of presence rather than the presence of absence. This works well with the Buddhist thinking of forms being temporarily created in space, such as a biological cell for example, and the form builds into the receptacle of mass in space. This concept is discussed further in the following chapter.]

I am conscious that I am a product of my own culture and that I have been imported into Japan, in a pedagogic sense. With the authority of the university, I brought with me a Western body of knowledge with which, if I delivered it without the consciousness that I claim, could easily result in my becoming a banking educator. I could actually have reinforced the educative colonisation of Japanese nursing by Western educational paradigms (Wolferen 1991). What I have strived to achieve, and I claim to have succeeded in this, is the encouragement of Japanese nursing students to engage with a curriculum that was conceptualised through a lens of Western educational thinking and construction, but not in a sense that the knowledge I present has any more "rightness" than their own forms of knowing. Rather, I suggest that we are co-creating a transcultural learning space, one in which I am being instructed, moulded and modified by my context and praxis, and my students likewise. This unique curriculum is one that is combined with a curriculum content that is Western in its educational framing and disciplines, Eastern in its spiritual conceptualisation and made Japanese through its emergence in actual practice and implementation. Therefore, in essence, a new form of educational practice has emerged in the inclusional pedagogy of the unique.

3. 6 The development of my inclusional pedagogy

The concept of pedagogy was germane to the development of my thesis through my engagement with Bernstein's (2000) definition of pedagogy:

> *Pedagogy is a sustained process whereby somebody(s) acquires new forms or develops existing forms of conduct, knowledge, practice and criteria from somebody(s) or something deemed to be an appropriate provider and evaluator - appropriate either from the point of view of the acquirer or by some other body(s) or both* (p. 78).

This provided a working baseline for me to understand that pedagogy is about power and that the codes and coding of that power is the language of power and of pedagogy. The coding of knowledge was a central theme, for there are several pedagogies at work in exercising influence over this thesis, and I had to negotiate the rocky arena of these differing power structures. I use Bernstein's (2000) understanding of 'arena' here, which creates a sense of drama and struggle both inside and out (p. 203). Drama and struggle became the focus of my enquiry as I fought to maintain my values, vision and beliefs in a system where those who had pedagogic power due to their institutional positions were doing all they could to eject me from the space. Understanding this struggle gave me insight to my own process of learning and helped me formulate new coping strategies that enabled me to commence inclusional dialogue and inclusional engagement. These differing arenas were the pedagogy of the Japanese Ministry of Education, Culture, Sports, Science and Technology(MEXT); my Japanese university where I worked; my English

university where I studied; and my personal pedagogy. For example, u1nderstanding the codes of the educational vision of the Ministry and its requirements with its national directives and policymaking was for me an important issue. I wanted to see if there were differences between national and local implementations of policies.

[A frustrating limiting factor to my finding the evidence I needed was the limited number of translated papers on policy aims and objectives that went beyond generalisations. The same is the case within my university. When I asked for translations of policy documents covering planning and outcomes in both the short and long term, I was informed that no translations were available. I sat in many committee meetings on curriculum development not understanding a word of what was being discussed, and relied heavily on translations from other colleagues as and when they had the time. I was unable to compare the educational objectives of the Minster of Education's policy beyond that of my own curriculum content. This is something that still needs to be resolved for my own framing of my understanding of Japanese Education policy and that of my university with any degree of depth or scholarship. For I believe that my not knowing limits my ability to understand more of what is already a complicated system of education. While I am comfortable with what I am seeing in my classroom, part of me itches to extend my focus to a larger framework of understanding. (English sites of Japanese Government papers and policy can be found at http://www.gksoft.com/govt/en/jp.html MEXT: Ministry of Education, Culture, Sports, Science and Technology).]

The pedagogy of the Japanese university where I was employed, and its coding practice for nurse education, has been problematic in the sense of my trying to understand the culture of Japan. I asked myself the questions:

Why what is being said so completely different from what is being done in practice?

How is my social formation complying with national higher education directives?

How do the power relationships of senior staff interact, drive or restrict knowledge?

What is the extent of the discursive gap as defined by Bernstein (2000) in terms of thinkable and unthinkable forms of knowledge?

[*These questions act as space creators to my process of heuristic immersion as I allow my different levels of consciousness to process them. When the question no longer holds a relevant space I discard it in favour of a new question. It may or may not have been answered or just found to be a poor question that served its purpose. Or I have come to the realisation that I cannot answer the question at this point in time. Such questions also act as collection points in the narrative, which is more than a complete factual linear rendition but a story with the aim of bringing the reader along by including suspense, enquiry-building, discovery and excitement as the story unfolds.*]

Understanding the codes required by Bath University for me to successfully complete my thesis was also important. I am familiar with the codes of my culture and I also have to fulfil the pedagogical requirements when I submit my completed thesis. However, my

work is complicated by the pedagogic standards of a Western colonised university in Japan. I feel that I need to clarify in what sense I am referring to Western colonised universities. To do this I need to take my reader back to a brief historical review of Japanese nursing, because the development of my inclusional pedagogy is directly interwoven with historical events here in Japan, for history is still shaping modern Japan. Hisama (2001, p.451) claims that there would be no significant history of modern nursing without the Japanese Red Cross (JRC). Hisama (2000) is of the opinion that "*Originally the ideas of both the Red Cross and trained nurses were purely western. Both came to Japan with the expansion policy of the 19th century*" (p.451). In the mid-19th century, two naval doctors who had studied at St Thomas's Hospital in London had each started a nurse training school modelled on Florence Nightingale's training methods. In June 1899 the "*Rules for the JRC training school*" were decided. Their curriculum, although covering first aid, wound care and other aspects of basic nursing, focused on the "spiritual" aspects of nursing (p.452.) The students were taught, as Hisama states: ".. *to become virtuous women who served the cause of the nation* " (p.452). Japanese nursing originally had a deep grounding in what today we would call "holistic" nursing. However, a Mrs Anita N McGee, who was a commander of nursing for a military corps during the Spanish war of 1898, arrived in Yokohama in 1904 and, along with a small number of nurses from America, England, France and Germany, assisted the JRC during the Sino-Japanese war (1904-1905). According to Kameyama (1997), prior to her departure from Japan, Mrs McGee pointed out that there was an over-emphasis on spiritual training and an under-emphasis on the teaching of nursing skills. She offered to provide training in the United States of America. Japanese Nursing, at this time, was influenced by what was happening in the medical sector, as most of the teaching in nursing schools was carried out by medical doctors, a trend that continues today. The favoured medical model that was adopted by

Japan was that of Germany, with its strict hierarchical and authoritarian attitudes, which soon controlled all of Japanese nursing. The richness of the spiritual focus was lost as the scientific and medical model dominated (Hisama, p.452). The final stage of the colonisation of nurse education arrived, as previously stated, with the defeat of Japan after the Second World War, when the United States rewrote the Japanese constitution including the parts covering public education and nurse education. I am extremely conscious that my curriculum calls for a return to spiritual values alongside professional nursing skills. I am also aware that without inclusional mindfulness I could be just as guilty of adding to the colonisation of Japanese Nursing as Mrs McGee was in the 1900's. Hisama's paper calls for: *"Nurses to step out of hospitals...nurse education must break its old isolationist model..."* (p. 454), sentiments that are close to my heart.

The last form of pedagogy explained here is that of my own unique values. I wish to provide a clarification of the embodied values and knowledge from which I designed and continue to pedagogise a curriculum for the healing and enquiring nurse. These fundamental values, which act as my codes, are respect, sensitivity, openness, flexibility, love, non-judgementalism, non-violence, the capacity to forgive myself and others, and compassion. I identify these codes with my understanding of my Buddhist faith, when combined with inclusional respect, inclusional originality, inclusional caution and inclusional tolerance. From compliance to these codes in my praxis emerge my own standards of discernment in the inclusional pedagogy of the unique.

I view my everyday living through the aspects of the active filters I am using - in that moment of knowing - through doing. By this I mean that as I teach I am using the aspect of me that is the teacher, grounded in my practice and supported and informed both by my

practice and the theory which I believe to be necessary for my role as a teacher. When I change roles to a nurse, I change aspects of myself, and the dominant aspect becomes that which is associated with my nursing practice. At the same time, this engagement with change is moving into and out of different stages of consciousness and knowing by adding to or modifying the database of my nursing knowledge. I would therefore argue that multiple elements of different aspects of relativity can be functioning in the same moment in an inclusional sense. It is inclusional from the stance that all the aspects of self inform the dominant aspect of self but are not necessarily acted on by the dominant aspect. The dominant aspect of self is situational and relative to events of the moment.

Through the praxis of *where I am* my conscious understanding deepens my codes or values, and solidifies them into *transitional certainty.* From this positional understanding of *transitional certainty* I set about building my framework of reality, from within which I see and make sense of the world. Such a framework is my *living truth.* I use living truth as Burke (1992) described it, as being differentiated from spectator truth. The *living* or *authentic* truth of a situation can be fully understood only from within the situation, although the picture that emerges will never be as clear-cut as that provided by *spectator* truth with its imposed rationalised framework.

I claim that it is this framework – living truth - that is my emerging epistemology, for as my ontology is deepened and modified as a continual process of my conscious existence, so then, in the Rayner (2003) sense, my epistemology evolves and morphs into new forms of knowing in, on and around the moment of conscious understanding.

I claim originality of knowing through my own authority of being. It is this concept upon which I build my pedagogy of the unique, for it is my spirituality, truth and the very cosmology that I live by, that directly influence my being and are a direct result of my own experience. Through a process of critical reflection, I identify key aspects and areas of learning that have occurred. My living truth, I believe, is grounded in the practice of my nursing, teaching and daily living of my humanity, where theory has to be borne out in practice on a daily basis by the very nature of my work.

In my teaching I bring forth the instruction and ideas of my experience and practice, and offer these for open debate and analysis in the hope that the students will engage with these values. I offer structures and frameworks for the students to supply with content, these being the processes of portfolio building, web testing, web session evaluations and journaling. I can provide evidence of process, but I cannot provide evidence of learning for the betterment of society, patients or the student. I can provide analysis of the power structures and relationships to knowing and knowledge, but I cannot prove student understanding of their own learning in the sense of ontological changes. For example, I can test the students' knowledge of the anatomy and physiology of the ear but I cannot prove that they understand what hearing is or the complexity of hearing and frequency linked to its interpretations by culture and context. I believe I offer a seeding of universal nature of core human values and mindful living, embedded in my curriculum, that is revealed when students select seed values and make them their own, through free choice.

Understanding the complexities of the multiple pedagogies at work in my thesis has allowed me to craft in my unique understandings and generation of my own living

educational journey, practices and theories. I am using the word 'journey' in the sense of seeing that my life is moving from the point of my birth to the point of my death along a fixed span of time. I am not conscious of the time and point of my death and believe that I have many choices to make which will influence the path I take in that journey. I am, in every sense, going somewhere, and again my Buddhist filters are involved when I refer to the saying that it is not the arriving at the destination that is important, rather it is the journey along the way. I see my journey in the same way that a weaver looks at a carpet. The collective strands of my senses are the threads of my experience of 'self' and are woven into new webs of consciousness. So that, in effect, my life will weave a carpet of consciousness reflecting what my senses have experienced, and the design will be guided by the creation of knowledge. It is this carpet that I invite the reader to look at.

Through engaged usage of the inclusionality concepts of Rayner (2003) and Wilber (2000), I see that these are a collection of proven research instruments, methods and concepts that share similar characteristics with my own ontological sense of being grounded in my spiritual values. It is my belief that spirituality is located in the interpersonal heart of the human condition where people co-operate to explore meaning, build relationships and manifest creativity through collaborative action inquiry into multi-line integration and consummation. We all give and receive threads for our individual/collective carpets.

Values such as those embedded in inclusional thinking, Buddhist Shingon teaching, and writers such as Wilber (2000), Rayner (2003), Winter (1998) and Wink (2005), informed my thinking through my engagement with their work. Such engagement synthesised my understanding of applied spirituality through teaching and resulted in my identifying at least five different characteristics of these values, these being:

- holistic/holonic, involving diverse major lines of human development, in which prime value is put on relational lines, supported by the individualistic (Wilber 2000);
- focussed on worthwhile practical purposes (Wink 2005);
- embraces peer-to-peer relations and participatory forms of decision-making (Rayner 2003);
- includes many ways of knowing (Rayner 2003); and
- honours the gradual emergence of developmental form (Shingon teachings).

This realization that values have different characteristics according to whoever is defining them is critical to my own pedagogy and ontological understanding of myself as a teacher. The next chapter presents a more in-depth examination of my ontological position.

[In some ways my thesis is a bridging between Western forms of knowing grounded in the academy, and Eastern forms of knowing as expressed through the lens of Shingon Buddhism and spiritual cosmology. I say bridging, for I believe that is what I am doing in living my ontological values, as my authority arises from my process of doing and the actions in completing many tasks that others have only written or spoken of, rather than experienced. The two experiences of 100-day fasts and walking without food, money and shelter for one year in Japan served as an experiential form of knowing that revealed truth and understanding completely unique to my learning process. I was able to experience a side of Japanese cultural behaviour that is not normally seen by a Westerner. Therefore, I claim to bridge and combine the personal themes of my journey with my practice as well as the testing of that theory against qualitative and quantitative data and analysis in this thesis. I try to live with my colourless gaze.

This thesis represents my authentic voice. I claim it to be authentic and original because I speak through the power and authority of my own being. Part of being authentic is the relationship I have managed at this stage of my narrative to build with my reader in relationship to rigour and "trust ability" as previously discussed. My work is grounded in the lived experiences of my truths as they evolve and have been modified. In the eight chapters of this thesis I show how critical analysis of gradually developing conversations and life situations involving myself and others over ten years have informed and modified my practice.

This process of evolution in Shingon Buddhism gives rise to a "colourless gaze" during the process of integration of my concepts of the four bodies of "inclusional self", these being spiritual, mental, emotional, and physical. This expression "colourless gaze" caused a colleague to resort to public scarification of me as an individual, from the stance that my colourless gaze could, or as he claimed would not, allow me to see his colour. It is in fact part of Buddhist teachings that race and colour are important issues. Seeing in a colourless gaze sees the entire individual not just the covering. It in no way detracts from seeing colour, far from it. It recognises that colour may bring with it certain issues that are historically or politically based. I acknowledge that part of my gaze is that of whiteness, it has to be as that is my culture. I also claim the right to move beyond that gaze to a colourless gaze. Reflecting on my standards of judgement, discernment has been a core process of this enquiry. I arrived in Japan with overt standards of judgement which bore the authority of my educational and nursing profession. However, I also had covert standards of judgement in play, ones which I was not consciously aware of, these being the judgements I used as a white male. These judgements and values had been socialised in me by my culture. To many, the mere fact of being white is seen as being "privileged". I, with a traumatic childhood and early adulthood, had never considered myself privileged in any way.

My living standards of discernment emerged through the reflective process of researching and writing this thesis. Such emergence was not anticipated as I thought that any values would be educational ones related to my teaching a new curriculum. However, in the reality of the events in actual practice I faced challenges that I engaged with in a mindful state of open enquiry. This enquiry soon showed a need to reflect my own epistemological and ontological values, guided by my Buddhist beliefs and teachings which had deepened in Japan. New insights emerged as to the inappropriateness of certain values, ideas and concepts I held, resulting in a dramatic ontological shift.

With my present understandings that have emerged directly from my research, I hold the following living standards of discernment:

1. *I would never consciously do harm to another salient being by thought, word or deed.*
2. *I would live my life as inclusionally as possible, seeking to communicate my values to others*

   while respecting our differences.
3. *I would never conform to the ideology and methodology of a "Banking Educator" but would*

   serve people to the best of my ability in Buddhist service.]

Chapter 4

Foundational Ontology

Living as a Buddhist Monk in the 21st Century

4. 0 It is the focus and purpose of this section of my thesis to bring the reader to a working understanding of the sect of Buddhism in which I am an ordained head priest. I see this as important because my engagement with my faith has shaped many of my experiences and gives me a set of values by which I attempt to live my life and which I seek to bring to my nursing, teaching, and practice. I need to make transparent what these values are and how I use them, as they are pivotal in my judgement claims. I acknowledge openly that the bias of my faith and its teachings may colour my perceptions of reality. This first section, by researching the history and structures of my faith, provides the religious grounding upon which I base my critical analysis skills and scholarship. The universal values of love and compassion I hold for humanity, and the journey of trying to live those values, will unfold osmotically in this and other chapters rather than be presented as "here is my section on compassion, here is my value of love".

4. 1 Why is Buddhism important to this thesis?

A major stand of this thesis, as discussed earlier, is that of my self-study of my values, praxis and educational growth as they have emerged over time through praxis. These are linked directly with the values that I have accepted from my synergy of the teachings of Japanese Buddhism. When writing about Buddhism, most scholars would separate out

ideology, theology, history and texts. I consciously and mindfully choose to live as an inclusional being, combining all these aspects alongside the filter of "*lived insider knowing*". That is, I practice my daily disciplines as a Buddhist immersed in actual doing and in rituals of daily living influenced by the social context in which I live and function. I create my living educational theory of Buddhist enlightenment through the analysis of my experiential doing. This emergent theory demonstrates my learning process as I narrate my developing praxis integrating multiple sources of knowing into a new inclusional epistemology. I am using 'inclusional' as an answer to Schön's (1995) call for the *requirement of a new epistemology* in engagement with Boyer's (1992) *new forms of scholarship.* Inclusional epistemology includes Rayner's (2003) idea of there being *many forms of knowing,* Wink's (2005) conception of *moving beyond* and my own belief that to focus on any single epistemology reinforces the fragmentation of knowing rather than its integration to an inclusional wholeness.

Buddhism can seem like a highly complex and dense religion, but everything in Buddhism can be related back to a few basic teachings that really do encapsulate the essence of the teachings. Although simple, they often seem difficult to comprehend because they go against the grain of ordinary hopes and fears.

Buddhism is a non-theistic religion. Its central teachings point out to its followers the cause of and the cure for human suffering, locating both within human attitudes towards life. Buddhism is full of teasing contradictions as the life and teachings of Buddha were not written down until several hundred years after his death. Buddhism is not concerned about the existence of a supreme being, because a supreme being would be unable to stop or relieve suffering, as it is defined by Buddhists. A supreme being cannot cause human

beings to give up the attitudes that cause suffering. Only human beings are capable of that feat.

The foundational, spiritual and religious attitudes of Buddhism are summarized and communicated by the Four Noble Truths. It is the values of these Truths that I used as an ontological framework for my healing curriculum design, both in the internal structure of seeking to formulate learning outcomes and objectives and my internal framework which was modified through conscious reflection. These teachings suggest to me that the cause of misery is located in negative habitual patterns common to all beings. Succinctly put, human beings suffer while still unenlightened; all humans strive with all their energy for unattainable goals. Disliking boredom and discontentment, they strive for perfect and complete bliss. Disliking uncertainty, they strive for perfect complete security. Disliking death and finitude, they strive for perfect permanence in personal immortality. Such attachment brings about the cycle of rebirth.

Non-attachment does not mean non-caring. I care deeply and passionately about people, nursing and my teaching. I want to help relieve suffering and to that end I have made a vow, so I have yet another example of Whitehead's (1989) "living contradiction". On the one hand I seek enlightenment and release, and on the other I seek to care and serve. Such a duality is not as anomalous as it seems at first. I believe I can do both and serve in an enlightened way because, as I study and understand the phenomenon of myself, it is reflected back to me by the mirrors of others. Serving others reveals to me the issues of my own heart, my own suffering and attachments.

4. 2 Engaging in the Four Noble Truths

Through engaging with the concepts of the Four Noble Truths of Buddhism and being willing to take risks entering the abyss (McClure 1996), I created my own yoga of participation (Skolimowski 1994) with new insights into myself and my values.

4. 2. 1 The First Noble Truth - Humiliation and Suffering (Jp: Ku-tai)

In the Buddha's teachings about the First Noble Truth there is inevitability about our own humiliation and suffering. We are all subject to decay, old age, death, loss, disappointment or disease from the moment of our conception. As Nyanatiloka (1968) reported:

> *Birth is suffering, decay is suffering, disease is suffering, death is suffering, sorrow, lamentation, pain, grief and despair are suffering, to be united with the unpleasant is suffering, not to get what one desires is suffering (pp. 52-53).*

From the grounding of my experiences of humiliation and suffering documented in "Warrior to Priest" (Adler-Collins 1996), and from the experience of my 100-day fast where I came to understand the reality of my humanness, its frailty and its strengths, I reflected on the conceptual meanings of the First Noble Truth. I asked myself: *How does self give itself value?* So, for example, my commitment to a loving and compassionate self emerged through the experience of humiliation and suffering. I transcended knowing and not-knowing, not by a theory written in words, but rather from knowing through doing.

Figure 8. Meditation is a basic and fundamental part of Buddhist practice. Our sect uses mountains and long walks without food, money or shelter as meditation practice. The above picture was taken on top of a mountain in Kogoshima, Japan, 1999.

[journal, April 2000: *What is this spirituality thing that I seek, I can sense but not touch or taste? Spirituality, I feel, can be compared to the process of making steel; you start with the raw material and melt it down, bash it about, strip out the impurities and through this process the raw material slowly but surely changes into another state. Once again the cycle of melting down and being subjected to fire and force changes it until at the end of the cycle the raw iron ore has become steel. This steel can then be shaped into the sword of service, and it is this analogy that I use to express my understanding of my process. I can clearly identify where in my life I have been subjected to fire and to force; my earliest recollection is indeed that of fire when I was rescued from a house fire at the age of three. Through a series of domestic situations I was placed into care at the age of three and as a result was subjected to*

institutionalised abuse in the form of what I now know to be sexual abuse as the unwilling victim of a paedophile ring, In my case the abusers were not men but women and, even in today's age of "enlightened" views, to suggest that women can be abusers of children remains a taboo. The patterning of this experience coloured my perception of women and love, and over the ensuing years caused me to be dysfunctional as a giver and receiver of love; so I have therefore identified a very active, negative filter. Yet even as I reflect back upon my understandings, I can see that to retread an old path is easy. Holding new hopes and consciousness in your heart as you blaze a new path is highly problematic and tiring. Sometimes the effort is too much; I imagine just for a moment giving up my struggle to change and to sink blissfully back into the past undisturbed by thoughts of understanding or improvement. Yet with the very next breath the seduction and illusion of such thinking jolts me back to my path of loving compassion. I have to try not to be so hard on myself and others...not perfect is OK..]

I questioned the Buddha and my faith. When I was a child I suffered when I had committed no crime. My youth and school years were full of violence, abuse and rejection, of anger and humiliation. Time after time I was subjected to situation after situation which was part, I believe now, of my learning process. However, I asked of myself: "Is this suffering essential to being enlightened?"

When I joined the army I found a new home where I had good clothes, good food, and money in my pocket. In reality I had exchanged one institution and form of abuse for another institution and a different form of abuse. I believe that there exists within us a

spark of universal truth and goodness, and despite what the physical reality of our lives can present us with, in my case I was always searching for good, for hope and for love. I can clearly see from my autobiography that perhaps some of the concepts and filters that were active in my understanding were indeed dysfunctional, but I was driven by the one underlying principle that I would succeed.

I became a compulsive over-achiever, driven in life to survive, and nothing I did was ever good enough; my intrinsic values of value and self-worth were practically non-existent. So how then could I change? This process of change, I believed, had to occur through understanding, in the sense that I was wounded and hurting. By avoiding the issues I was adding to the pain and the sense of disassociation that had become my defence coping strategy over the years. I was shocked to realise that I had become completely disconnected from myself and my ego. At times I seemed to be watching myself going about my life and yet not a part of it. I needed to become critical and sustain that critical sense of awareness over time, not in a judgemental, negative sense, but rather one of critical wonder as each layer of ignorance was dissolved with the solvent of loving consciousness. I believe that understanding is indeed transformational. It is where one can move from negative values and experiences by using filters of love, forgiveness and compassion, and in doing so can release oneself from the prison of pain and loneliness to the fullness and richness of true understanding. My transition occurred through several major incidents in my life where concepts and filters, which I had activated and were the fabric of my reality, were challenged to the point of breaking; and at one stage they did, indeed, break. This breaking down was my chance to break through and start to release my attachment to suffering and heal it with nurturing and compassion.

I include below an abstract from my journal of the first 100-day fast I did in the mountains of Japan, and this shows how deep the above issues were and that they were ready to be released. By 'released' I mean that the issues have surfaced to consciousness and can be addressed and let go of (heuristically). No longer being attached to any aspect of self results in the self being released from the influence of the experience.

> [Day 33 - Sunday 2 Nov 1997
>
> *Good night, strange dreams. The human shadow mind is quite disgusting in some of its thoughts. They can leave an aftershock on the psychic. I am about to paint man's side of the hand in the Taizokai Mandala. It is very hard because it is as though a video is going off in my mind and I cannot turn it off. WHY DO I FEEL SO MUCH DISGUST WITH MY HUMANNESS? It is very easy to be spiritual sitting alone on a mountain. I must try and find a balance between the aesthetic and the carnal, we exist in many forms of need and experiences. I am trying to sort out the issues around sex and sexuality. It seems that I have not processed as much of the anger and pain as I have thought I had. The abuse I received has coloured all my relationships. What I thought was love, perhaps is not Love in its truest sense. More a collection of needs which are placed loosely in the folder called Love. We are sexual beings, it is one of our most primitive and powerful driving forces, yet in another sense it can be the most sacred and complete union of male and female energies of self, as well as the linking with others. Perhaps this is the fifth state of consciousness? What a mess! Where is my joy in the giving and sharing of me with another? Have I lost my ability to really open my heart and Love? Am I that scared?]*

There is no greater teacher than personal experience, for it is in the doing that I actually retain learning. Theories, concepts and models are great as structures of thinking but prove

incredibly difficult to implement in the act of doing. I look upon the breakdown of my mind not as a bad experience, but as the removal of a series of dysfunctional philosophies, ideologies and experiences; it actually freed my mind to seek new foundations on which to build a new understanding. Buried deep within my psyche was the unfinished business of pain, grief and trauma that had to be processed for it poisoned my psyche and distorted my vision. On that mountain, at that time and place, I learned to cry, not in a self-pitying way but rather in a wave of release because I was free in that moment to shed all the tears that had been suppressed for years. I cried as I had never cried before in my life, for the hurt, anguish and loneliness of my life and for all the hurt, anguish and pain that I had been instrumental in bringing to others. I cried my soul back into my body. Each tear burnt like acid as it left a trail down my dirty face that led back to a dark place in my soul bringing forgiveness and light. Through the hours of crying alone on that mountain I came to the realisation that there was more to me than pain and a physical body; the spark of goodness that I referred to was, for me, the spark of inner connectedness to a universe of mystery. Yet I also believe that allowing for mystery to be in your life is not an easy process, for if you acknowledge that the mystery represents the potential for inclusionality in mankind, you soon find that you are in a state of conflict with theory and actual living practice. In seeking my living practice I commenced a journey of discovery where, much to my surprise, I found good people, good values and love.

I cannot get away from the word "love", for it is now a fundamental framework on which the whole cosmology of my life is built. Love to me previously meant manipulation and abuse, but through my process of learning and understanding compassion, thus bringing about my passion for compassion, I made a personal vow that I would never violate the

integrity of another human being or my own personal truth. Holding these values meant that I looked at my world through different eyes; I was no longer blinded by my sight and could see beauty and peace whereas before I only saw suffering and pain. I was no longer deaf through hearing, but by not hearing I could feel the vibration that the words carried. My reality consists of beauty, light, colour and love, and the transition was implemented through my finding the love of people. Through this love the angry wounded individual that I had been was no longer a valid or acceptable option; the filters of judgement and judgementalism could no longer be sustained and I learned the valuable lesson of discernment, for I believe that judgement indicates a personal attachment to the outcome. Discernment allows that everything has reason and value and looks at the object in its context to see in both a wholeness as part of an inclusional reality of harmony between inner and outer worlds.

To my understanding, human beings need to find some justification for their being; for me this justification is my very existence. I see myself as a vessel that has been shaped, like the steel, through forces on and in my life, and I live by the belief that it is not the vessel that is important, but the space that it creates. Once the space has been created, the mystery that I referred to above can fill that space with love, and I have also been allowed through my own experiences to heal myself through the gift of healing others. As a teacher I believe that I have a responsibility in service, not just to teach but in my own way to use myself as a living instrument of truth that good, courage and love can transcend. I seek to transfer, through my teaching, some of the understandings and values that I am attached to in a very un-Buddhist way. The army taught me discipline, my religion teaches me faith, and my life allows me to live my values of love and compassion.

The truth I now try to embody came out of answering this question: *How does self give itself value?* as I became conscious of the significance of loving and feeling compassionate towards myself and others, and releasing them and myself from suffering.

4. 2. 2 The Second Noble Truth - Thirst and Craving (Jp: Jit-tai)

The arising of dukkha (pervasive unsatisfactoriness) is a theme explaining that the cause of suffering is thirst and craving, of which the Buddha describes two types. The first is craving for sensual pleasures; the second that of craving for existence and non-existence. Perhaps in modern terms we can equate this latter with narcissistic craving, the thirst for a fixed image of self, either something or nothing. This would suggest that the Buddhist approach tells of a core insecurity that is beyond the content of any individual experience. We wish to know ourselves securely, to be sure of who we are and what we are, but we are frustrated from the beginning by one essential contradiction. We, as the experiencing subject, can never know ourselves satisfactorily as object. We cannot experience ourselves indivisibly but must experience ourselves as either subjective or objective, as a knower or as that which is known.

[The Buddhist method of resolving this dilemma is to encourage states of non-knowing. To me this is somewhat of a contradiction. I have doubts about my self and my "I", for being the centre of my own universe in terms of consciousness I feel that it is essential to discover if the truths and realities of my universe are really mine or am I seeing through the illusory and acquired filters of others, i. e. parents, culture etc? I feel it is essential to go into doubt rather than away from it, almost purposefully disrupting existing structures rather than indulging them. This process was traumatic for me, as the

experiences of my two 100-day fasts were intended to be. A question I asked, with some concern for my sense of identity, was, if I remove the acquired filters of self from my Buddhist beliefs, then what is left?]

When asked the question "What is the nature of self?" the Buddha is said to have replied: "There is neither self nor non-self. The question itself is flawed, for it is being asked from a place that has already assumed that self was a entity". Perhaps more than anything else this one idea represents the basic difference in ontology between East and West.

My reflections about my thirst and craving for self-knowledge led me to the polar opposites of knowing and not-knowing. I needed to learn to surf Bernstein's (2000) discursive gap, to become at home in the primordial space of inclusional emergence (Adler-Collins 2004a). Living in the illusion of reality brought about the fragmentation of my mind. Here is an entry from my journal which indicates the point at which my mind broke:

> *[I went into catatonic shock and I remember nothing but darkness. It was like someone had turned a switch off inside my head and the fragmented reality of my truth could no longer hold me in any form of framework and I ceased to be.*
>
> *IT was happy, IT was content; IT was darkness, soft silky, warm but total. IT stirred with a primeval concept that something was interfering with the nothingness. IT was aware that peripheral to ITs existence there was a bright light. This light disturbed ITs silence. The light was invading ITs darkness. IT felt fear*

and under no circumstances would IT look at the light. Then suddenly the light became central and the universe of darkness became flooded with the stars and light and colour flashing through the vortexes of time, space and dimension and I woke up and I became (Adler-Collins 1998, p. 45).]

I had been unable for years to revisit the time of my mental breakdown, partly because of the trauma and shock of the event, partly because of the pain, but mainly from a sense of guilt and unworthiness. I had been so strong and finally I was broken. The shock and horror at my treatment instilled in me a burning desire to improve mental health care. What I can see today, with the clarity of the insights I hold now, is that far from it being a dark experience, the breaking down to break through released the chains of conditioning from my mind, freeing me to evolve into who I am now. I transcended the attachment and craving to being, not by a theory or hypothesis but by praxis, and through praxis I evolved a new form of knowing.

[The stigma of mental illness branded me then and still is carried today, for when a senior member of faculty read in my draft writing of this thesis about my hospitalisation she reported to the Dean that I was a schizophrenic and the Dean told the senior professors. From that moment on I was shunned by faculty even more than I had been up to that time. Mental illness in Japan is treated worse than a physical deformity. When I heard this I was saddened and explained that I had had post-traumatic stress syndrome which caused my hospitalisation. I recovered and it was over 17 years ago. It made little difference to faculty, who had their image of me and my instability which made is easier for faculty to place all my actions and ideas under the heading of "mental instability". I cannot express the sadness I felt at the actions of my Dean in talking to others about a member of her staff's medical

history. Such action is a breach of confidentiality at best. To report something in error that is grounded in hearsay without asking the individual involved is an offence against that individual, an abuse of power and position, and demonstrates extremely poor management skills. However, I did not pursue legal redress, which would have damaged our new faculty already troubled with an exodus of staff. Rather I chose to seek the reason why such action was taken. The damage done by my Dean's actions remains with me to this day; however, I understand her reasons and those of her faculty who subscribe to such thinking. It also showed me how I no longer needed or craved the approval of other people. But it still hurt and wounded me so very, very deeply, a tough lesson in compassionate forgiveness.]

4. 2. 3 The Third Noble Truth - Release (Jp. Met-tai)

Goldstein and Kornfield (1987) introduced me to a Buddhist idea about release through a translation of the Dhammapada; a poem of joy which the Buddha was said to have exclaimed on his realisation of enlightenment:

I wander through the rounds of countless births
seeking but not finding the builder of this house
sorrowful indeed is birth again and again
Oh house builder! You have now been seen.
You shall build the house no longer
all your rafters have been broken,
Your ridgepole shattered.
My mind has attained to unconditional freedom, achieved is the end of Craving. (p. 83)

[Because of our cravings, the Buddha is saying that we want things to become understandable. We reduce, concretise or substantialise. I cannot accept the strand of Buddhism which stipulates that we are born into humanness through our sin, through the wheel of life. I choose to believe that I create my humanness through my love and service to others. I do, however, recognise that by exposing my cravings and needs and bringing them to my attention I release myself from following their demands unquestioningly.

My thirst for knowledge and understanding can also constrict rather than release me. I want things, including myself, to be understandable, to explain myself to myself and others as a singularity in the way McClure (1996) has characterised the narratives of becoming an action researcher. In the release from this craving for objective knowledge, which emerged from my entry into the abyss of my two100-day fasts (Adler-Collins,1996, 2000), I no longer seek to be perfect, and no longer measure myself against standards of perfection, assumed or implied in the external standards of judgements used to test the validity of claims to knowledge.]

In releasing myself from my craving for a particular kind of self-knowledge, I now see myself and my knowledge as part of a continuous process of tension and creation, as part of a process of improvisatory self-realisation (Winter, 2003). As I create my own living theories in the sense that I am creating my descriptions and explanations for my own learning, I improve my understanding and learning of my spirituality and educational practices. I believe my self-knowledge to be created through my fictions, my mirages, my shadows and my dreams. I also believe that I am a vessel of love and compassion, and am in service to the learning and healing of others, where my "I" can transfer and transform into the "We" of a loving collective community.

Eisner (1997), in his paper *The Promises and Perils of Alternative Forms of Data Representation,* gave me greater insights to the process of release, for he stated:

> *We are, in a sense, looking for new stars. We are also looking for new seas. We are, as I said earlier, exploring the edges. There is, I think, no better place from which to see the stars and no better position from which to discover new seas than the view one gets from the edge (p. 8)*

Eisner finished his paper with a poem by Christopher Logue, an English poet (1926-) (a poem often incorrectly attributed to Guillaume Apollinaire (1880-1918):

"Come to the edge", he said.
They said, "We are afraid."
"Come to the edge", he said.
They came.
He pushed them.
And they flew. (Eisner, 1997, p. 9)

I can truly identify with the sense of release through exploration and can say that I have swum in new seas, explored new stars and I did not need to be pushed. Freely I jumped. Release from craving and attachment is often hard to visualise, let alone achieve in practice. In the context of Japanese Kyudo (archery), I was asked to write about my feelings at a recent 3rd Dan, (April 2007) test for the next level of black belt. I wrote that Kyudo is life and a form of truth. Why truth? In the eight stages of the form of Kyudo, breath is important as it leads up to the release when the shooter, the bow, the arrow and

the target all become one in complete harmony. The release is abandonment as the moment fills with MU (everything and nothing). It is also a mirror, for as the mirror reflects so does the form. If you are in harmony with your breath, focused in your heart and peaceful, the form reflects this as a dance of controlled grace. If you are attached to your form, or your mind wanders, then your form clearly shows it. Perhaps this is the clearest way I have yet found to look at truth. I am presented with the evidence of my form by my form. I hit the target with good form, I hit the target with bad form, I miss the target with good form, I miss the target with bad form. Internally I am not attached to the process. Externally it is clear to those who watch what my process is (Annex A).

4. 2. 4 The Fourth Noble Truth - The Path (Jp: Do-tai)

The Fourth Noble Truth dictates the pathway which one walks. This is based on the eight elements of mindfulness:

1. Right Views (Jp: Sho-ken)
2. Right Aspirations (Jp: Sho-shiyuki)
3. Right Speech (Jp: Sho-gyo)
4. Right Actions (Jp: Sho-go)
5. Right Livelihood (Jp: Sho-myo)
6. Right Effort (Jp: Sho-shoji)
7. Right Mindfulness (Jp: Sho-nen)
8. Right Meditation (Jp: Sho-jo)

In essence the Fourth Noble Truth is the construct of my living educational theory, for in order to walk my path I must continually self-survey, self-correct and self-improve in the stories of my learning. The fundamental truth is that it is the journey of my truth, for the

answers lie within me. It is not a reinvention of me or a making-up of a form of self. I believe it is a discovery of a self which is already there, and my separation from this is causal to my fragmentation. I question and doubt my rationale for I cannot cognitively form an answer to the question that, if I remove all the perceived filters of my "I", then do I cease to exist? Perhaps I do? Perhaps I move beyond the cognitive ability to construct linguistic meanings into accepting another dimension of existence with its mysterious core of being (another risk!). Perhaps this is the true meaning of nothingness and the true abyss?

It is through finding, healing and releasing my own qualities of love and compassion that I have transcended the experience of negative abandonment (Adler-Collins 1996) in seeking to lead a loving productive life, and to fulfil what is expected of me by myself. This journey is a constant framing and re-framing of consciousness (Schön 1995). In Shingon we believe that we can achieve enlightenment in this lifetime, which for me is an ultimate goal. I have concern about use of the word 'right', as attachments and values of right can be inflammatory to others. It poses the question of "Whose truth is it anyway?" and I am mindful that many claim something to be right. In this context I am giving the doctrines as taught. I have already said that I do accept them as is, and I openly challenge and question with all the academic rigour that I can bring to focus. I believe that I cannot learn the essence of my faith from a book, I believe that I have to live and test the very fabric of the texts through my praxis, for not to do so removes the fluidity of the dynamic boundaries of knowing which then solidify and become dogma, and I am once again trapped in suffering.

In my present understanding I hold in tension my belief that there are universal truths in our humanity which are constants in my universe, such as the truths of love, compassion,

tolerance, non-judgementalism and understanding. These go together with belief in my own human truths which are the shifting values and descriptors I use between my state of consciousness now and that of my ultimate enlightenment.

By using the scaffolding of the structures of the Buddhist Four Noble Truths and the framework of Skolimowski's (1994) *Yoga of Transformation*, I have evolved a heuristic living educational theory and union of ideas and concepts that have been integrated into my own consciousness and become part of my new truth through my experiential doing. It is this transition that I make my own, between the theories and models of others and my claim to knowing. It is these understandings that I hold as a framework of values for the development of my curriculum of the healing nurse; for I believe that a prime directive of a nurse is akin to that of Buddha, to relieve suffering and anguish. I consciously do not develop the term 'nurse' into the western concept of 'specialist' or 'expert', rather I hold it in its generic inclusional meaning that my nursing duty is to ease suffering and bring relief of pain, be it physical, mental, emotional or spiritual.

As I believe it, I have made my understanding of the basic beliefs of Buddhism clear, and it is useful here to explore how Buddhism can be perceived through a Western gaze that I bring to Eastern forms of knowing

4. 3 Buddhism West looking East.

Buddhism is remarkable for its adaptability. Wherever it goes, Buddhism picks up a veneer of local cultural and social aspects but, at the same time, the core message does not change. For example, Shingon Buddhism has existed in Japan for nearly 1200 years. During that time it has acquired a large amount of cultural influence from pre-Buddhist

Japanese culture. As a Westerner who was introduced to Shingon and other forms of Buddhism, I think it is important to understand that the core of Buddhism may appear to be, and often is, different in different environments as its teachings are integrated into culturally led practices. I do not believe that this cultural influence detracts from the basic message of Buddhism, which is that of peaceful and compassionate existence within yourself, your environment, and your fellow travellers in this life as we seek to end suffering in this world.

Buddhism had its historic conceptual beginnings in India. There has never been a pure non-culturally based form of Buddhism. From its early conception it was influenced by Indian culture and that influence was strongly Hindu. When Buddhism moved to China, some Indian elements were omitted and many Chinese cultural aspects were included. Such aspects included influences from Taoism and Confucianism. This is reflected in Buddhist art as the form of the Buddha took on a distinctly Chinese look. When Buddhism came to Japan via China, it came as the Chinese version. Because Japan was and is a Confucian culture, most of the Confucian elements found in Chinese Buddhism were retained. Aspects of Japanese folk religion were also included.

[Here again I have my doubts about if it is important or not to use my Western critical mind to analyse cultural growth, as my own understanding is not equipped to understand the cultural nuances. For example, in Chinese, Korean and Japanese Buddhism, ancestor veneration is very important. This is not found in Indian, Tibetan, or other forms of Buddhism. It is a Confucian layer added on to Buddhism. There is nothing wrong with ancestor veneration, that is to say, nothing specifically opposed to Buddhist teachings, but it is not necessary for Buddhism. (Part of me feels deeply connected to my ancestors. I feel no separation from them and often talk with what I imagine

are my Irish roots and my Scottish roots). But it would be counterproductive for people who were not native Easterners, for example Europeans, who lack a tradition of ancestor veneration, to be required to maintain such aspects in a form of Buddhism that they imported from Japan, for example. It would simply seem too alien for the majority of them.]

It is my experience that Japanese lay followers of Buddhism, at the present, are usually only marginally aware of the teachings of Buddhism. They rarely have a concept of conditioned origination, but rather almost universally believe in the existence of individual souls or spirits. This is an influence from the native religion, Shinto. Almost never accepting the idea of rebirth, they believe that upon death a 'soul' continues to exist in some plane to watch over its descendants. The spirits of the ancestors must be propitiated by regular offerings made by the descendants, in return for which the descendants are benefited somehow by the spirits of the ancestors.

Shingon means "true word", and is the Japanese translation of the word Sanskrit, or "mantra". Its core belief can be summarized in the sentence "Sokushin-Jobutsu", which means to become Buddha in this life with this body. This is achieved by purifying the heart of parasitic passions, by cultivating modesty, simplicity, purity and concentration, so that it becomes possible to express our Buddha nature naturally.

[*The teaching of Shingon refers mainly to two holy texts, Kongotcho-kyo and Dainitchi-kyo, written in about the second century in the monastery of Nalanda in the north of India. This Buddhist school from the yoga of the three mysteries, "Traiguya-yoga", explains that it is possible to become Buddha in this life, contrary to the other schools of this time which consider that it is necessary to accumulate spiritual experience of many reincarnations to reach that point. I find it an inconsistency in Buddhist*

teachings that teach that there is no form or permanence yet quite happily refer to reincarnations of the same soul in a different form. This is one of the basic teachings of Tibetan Buddhism.

However, these teachings affirm that the original nature of spirit man is pure, and it is at the heart of compassion, the "bodhi", that the essence is identical to that of the universe. By this reasoning, the belief is that the essence of Dainitchi Nyorai (Creator Buddha) is in everything that has achieved form and not form. Shingon teachings offer hope to those who seek enlightenment in this lifetime.

If we suffer, it is because we stick to what is impermanent in this world of form and desire, and that each of us conceives according to what he/she internally craves. Passions, gathered under the headings of the triple poisons, desire, anger and blindness, correspond to vital forces necessary for the survival and development of any animal organization. Desire and aversion structure the ego and oblige it to improve so as to better arrive at its material ends and ensure its survival. During many past lives, the need to assert ourselves and defend our territory developed a dualistic vision of the world which impregnated the subconscious of all beings. In science it is the principal cause of the loss of a more total perception of life. This is why, in ordinary Buddhism, it is said that "by the extinction of passions can be reached illumination". Such thinking, to my mind, creates tensions of attachment and what would lead to our believing that there are good and bad tendencies in human beings. This in turn would "demonise" sensuality and sexuality. I try to live by not creating barriers of thought that need to be made distinct, and respectfully suggest, rather, that they need to be entered, examined, experienced and transcended.

Therefore, it is not a question of giving up all my needs, but rather of spiritualizing my life; for example, while eating, doing so with a feeling of recognition with respect to the beings from which we feed ourselves. To feed ourselves becomes a spiritual practice, because to absorb food amounts to

taking part in the process of the life of the universe. Sexuality, which is not dealt with well in Buddhist texts, other than as regards avoidance, should I believe be given a greater and more open debate, for sexual energy is the drive for the creation of new life. I find it strange that, in some Buddhist thinking, if they avoided sex and the issues of reproduction, the cycle of rebirth would indeed be broken, not through any spiritual transition but from the fact that there would not be enough biological bodies for the souls to inhabit.

On another matter, albeit from a relative point of view, it is still a fact that passions are causing suffering and leading us away from our spiritual path. Shingon Shu looks at passions from a teaching perspective as absolute truth, as having the same nature as that of the awakening, because it is this same vital force that animates beings towards mundane desires that will be transformed and sublimated by internal alchemy in the spiritual energy of compassion-wisdom, whose essence is the ultimate nature of the universe and of all beings. Those who have experienced in the bottom of their hearts that they are the same as all beings, become one with the whole and dissolve their ego in the universe as a drop of water dissolves in the ocean. However, to really understand something it should also be perceived in its totality beyond details, and focus should not be just on the empirical, otherwise the theory built to explain it can be reducing and false. So it is necessary to increase the sensitivity and the volume of perception, in making an abstraction of one's a priori theory. This means developing an inner opening with respect for the other and life, which is possible only if the heart is humble, soft, without prejudice, and sympathetic; this is known as a bodhi heart. The larger that compassion is, the more perceptions become fine, direct and immediate, because one perceives the other through the heart. It is not only by theory that knowledge can be obtained, but through intuition.]

4. 4 In this chapter, I have offered some insights on my faith and how I use that faith for underpinning some of my values and discernments. I consciously attempt to live my life as compassionately as I can. Yet I am mindful of my living contradictions in the moments when my actions contradict my beliefs. It is at these times that I need to stop, reflect, re-assess and learn. The goal of achieving enlightenment in this lifetime is, I believe, achievable, but more importantly I believe that the journey towards understanding my humanness has already enriched my existence.

[I believe I have presented a clear understanding of my ontological position, one that the reader will be able to recognise in its lived authenticity in the oncoming narrative of my experiences and processes. I also believe that sufficient information has been given to comply with one of the conditions of living action research accounts, in that the transparency of my values and beliefs, which I use as standards of discernment in this thesis, are openly identified for my reader and enable him/her to see the process of my lived values in action as they inform my discernments and judgements. The ontological positioning of my narrative modifies itself in response to my learning. Therefore my pedagogic practice is also modified. In essence I consciously bring to my practice the values of my faith outlined above. In my life as a monk, nurse and educator I am reminded of Paulo Freire, a writer who has influenced and inspired me beyond anything I can place into words. Friere's words of humanity and compassion were reflected in the writings of Wink (2005), "Critical Pedagogy: notes from the real world" where she says: "When I hear his words, I learn and relearn to focus on teaching and learning that is rigorous and joyful" (p.84). Wink encapsulates my embodied values and my heart sings for she articulates values that I hope my reader can see in my narrative as clearly as I can see them in the work of Freire, Wink, Rayner, Whitehead and so many others, namely those of

passion, compassion, rigour and joy. My Buddhism is the fabric of my life world; my scholarship is the threads that are woven to the design of my conscious, joyous enquiry. My mantra echoes the words of Wink: rigorous and joyful, rigorous and joyful.]

It is these values and understandings that I bring to my curriculum design. In the next chapter I analyse the difficult process of: *representing my knowledge through my knowing.*

Chapter 5

Representing My Knowing Through My Knowledge

5. 0 In the previous chapters I outlined the teachings of my Buddhist order and engaged with critical research and enquiry into the structure, history and thinking pertaining to Shingon Shu Japanese Buddhism, while comparing and contrasting these with the ideas of Skolimowski (1994), and Freire and Macedo (1994). In my Integrated Conceptual Theory Model (see Figure 5, p. 49), I outlined the methodological approaches, rationale and layering of the dynamics of how the different models interact.

In this chapter I ask and seek answers to the complex question of: *How do I know what I know?* I ask this question so as to bring order and meaning to my heuristic living educational theory as I analyse my critical thinking and praxis. In this chapter I clarify, through narrative, the meanings of my relationally dynamic standards of discernment and critical judgement of:

Inclusional respect

Inclusional originality

Inclusional caution

Inclusional tolerance

and my practice as an inclusional educator and educational practitioner-researcher which reveals to me how I create my pedagogy of the unique.

My educative originality is clarified, through my narrative, as I show that the meanings of these living standards of discernment/critical judgement can be clarified in the course of their emergence in practice. In other words, through the process I present in this chapter, I am communicating the meanings of my ontological values. I show how this comes about in the processes of my knowing and discerning my values of inclusional respect, originality, caution and tolerance. I clarify my meanings, through my narrative, in a way that produces publicly sharable meanings of my epistemological standards of critical judgment. Standards of judgement and standards of discernment are presented. It is my understanding that a standard is an external value placed on a set of criteria by a power-holder with the ability to police it. This power-holder may be a social establishment or a social group or an individual in a position of power. Discernment is the ability to distinguish one thing from another but it does not imply a value or benchmark expectation. I identify my values as they have emerged and solidified into standards of discernment. Each is defined from its causal context, which provides the reader with clear insights into what I am using as a value. The issue around standards and discernment is discussed but not resolved.

[When asked the question: "How do I judge?", I usually answer that I try not to. In my teaching, the cognitive curriculum content with its learning outcomes is grounded in factual knowledge, for example: label the anatomy of the heart, describe the functions of the heart, list the contents of plasma. The answers are all cognitive-factual outcomes. The students either know them or not, because they have studied the subject matter or not. The judgement call is made by the social formation that the pass level for this standard is this..., grades equal this.... I do not see this as my judgement.

When I focus on the students' other forms of learning, I am assessing effort, ability, motivation, needs. I ask of myself, am I making judgements? I believe that I am being discerning in that I am not attached to the students' process, although I am aware of their needs and do all that I can to assist them to achieve the learning they are required to do by statute, the social formation and the social learning about themselves. But I am not attached to the process. No matter how I try to place this idea into text it will not read as I want it to read. Non-attachment is not about not caring, for I care passionately. In the final event, it is the students who must do the learning, as it is their lives and their learning. If a student is disruptive I do not judge them as bad or a lost cause. I seek to find out why the behaviour of the student is as it is. When I look at my own values of how I want to live my life as an individual and a citizen, I use my values to discern the events, boundaries and actions of others. In my values, love, compassion and tolerance are unconditional, they do not judge; as these are the core values for how I aspire to live my life, how can I judge? I believe I cannot. My supervisor and I often exchange banter over the issues of mistakes. My supervisor believes he can be mistaken and that I am mistaken. I believe that if I did something, at the moment of its doing it was correct. The consequences of my giving rise to such an action or thought are my learning. So I do not make mistakes, rather I discover learning from situations where I would act differently when the consequences are represented to me. I accept the responsibility for the outcomes of my actions and seek to apologise for any hurt or misunderstandings my actions may have caused others.]

I examine the question through critical dialogue with myself, using autobiographical data and writings in order to bring to the surface how I construct my reality and thus make sense of my living educational theory. I am deeply passionate to understand my knowing, and use Moustakas's (1990) previously described heuristic model to frame my enquiry, thus involving my reader with my exploration of the question.

[My approach to narrating this chapter is: first, I establish my engagement with the method; next I critique knowing and knowledge in relationship to my experience of knowing; then, I explore the nature of the question as a heuristic; and finally I address the issue of how to bring my knowing to knowledge. This process clarifies my values through their emergence, which are then used as standards of discernment. I continue to use bracketing and italic text in a different font to show my engagement with my writing. Such writing is a continual reflective process of researching, exploring and modifying my engagement with understanding, and knowing not only myself as a salient being, but also knowledge itself, its generation and limitations, from the heuristic viewpoint of being consciously immersed in the reflective process.]

5.1 Engaging with the method/ inclusional respect

Because of the complexity of answering what on the surface seems to be a simple question: *How do I know what I know?,* I feel it is first necessary to outline the context within which I place my enquiry and thinking. I do this in order to create a perceptual focus, a congruent framework to guide my thesis's discussion. As my methodological process is that of a heuristic action researcher (Moustakas 1990), my response to the question is bounded by its relevance to my actual context of life practice. Through praxis and the creation of my heuristic living educational theory with its emerging values, I use these values as standards of discernment in a Japanese culture as I show my process of adapting to cultural, individual and organisational events and issues.

Setting such boundaries creates a particular bias, and the heuristic paradigm provides for ways of recognizing and regulating the biases as part of the research process. As I presented in the previous chapter, heuristic methodology requires the practitioner to become one with the focus of the enquiry. In this case, the focus of enquiry is my process of knowing that leads to knowledge. I enter into a dialogue with the phenomenon, my knowing process, thereby allowing, in effect, my knowing process to speak directly to me. Although I understood this, *Why did talking to my process of knowing engender such anxiety? What was it that I was afraid to hear?* I had spent years engaged in meditative spiritual contemplation and actions to seek the boundaries of my knowing. *Why now was I having such tension around surfacing this knowledge?* Surprisingly, the answer lay where I had least expected it to be, and that was buried deep within my past. In other words, a potent context that was relevant to my living educational theory was my own experiential interior.

I was experiencing difficulty with writing this chapter. The difficulties were not related to data or content, for I had more data than I needed. Academic engagement was not an issue, but there was however a deep resistance, one that I had come to recognise as an issue that lay unresolved.

My childhood was difficult, as described in (Adler-Collins 1998). I truly thought that I had dealt with the issues it contained, yet as I revisited that text many times I could see deeper layers of meaning and understanding emerging. I am conscious of my own awareness and actively seek to engage with my feelings, thoughts, beliefs and judgements. I believed I had dealt openly with enquiring into myself, which at times required from me the

acceptance of levels of vulnerability that would have been unthinkable ten years ago. I asked my supervisor for a response to a draft of this chapter, and he replied:

> *Hi Je Kan - good to chat. Let's see if my response is any help to you. Do keep your drafts in separate files so that they are retained. In other words, as you redraft save the redrafts under another name. The reason I'm asking you to do this is that your original drafts for a chapter and your final drafts show dramatic evidence of improvements in your educational influence in your own learning. Here's what I notice in your first creative drafts - I see that they usually contain in embryonic form the themes in your final version. They are always understandably inchoate because chaos seems part of any creative phase of an enquiry. What then happens is that you revisit this first creative draft and start to exercise your disciplined critical judgement as you craft it into a coherent, meaningful and significant contribution to your thesis as a whole. What I've noticed about my responses is that if I approach your creative writing with a mind-set that is looking for coherence and the feeling that you, the writer, [are] attending to my needs, as a reader, I get angry. But then I see that this is an inappropriate way of responding to your creative writing. By changing my response to one which is looking for themes that could emerge clearly in your next draft, I find that I enjoy your writing and hopefully make some useful responses.*
>
> (Personal communication email June 30th 2005)

In a way his response startled me. He was honest in his critique, but more than that it was his openness about his personal feelings, his re-evaluation of his process and his non-

defensive response to my writing that ultimately created a sense of safety for me. He was acknowledging my creativity and my presence. For the first time in our long educational relationship he was not asking me to conform. I believe he was acting along lines suggested by Fader and McNeil (1996), who suggested that teachers should not correct errors but should respond meaningfully to what the student has written. Such an approach stimulates the creative desire to write and to read and then to enquire, without fear becoming more important than the emergence of ideas that had paralysed my creativity in the past (Stewart 1987). Issues relating to grammar and syntax can be addressed once the flow of ideas has been established.

His response was causal in opening a memory of my schooling, one that shocked me as I was transported back in time to a place where I did not want to be. I was raised in an English orphanage from the age of three. I wistfully remembered being a young boy who was eager to read. In the orphanage I was often in trouble for being caught reading under the bedcovers at night. My young mind was full of the adventures of the *Famous Five* (Blyton 2001) as they solved all sorts of skulduggery. Reading took me away from the pain and misery of my life, and opened fantasy worlds where people were good and kind and the bad guys always lost. When I was caught, I was beaten and thrown into what became my second home, the coal bunker. I soon learned to hide a battery, some wire and a torch bulb in a tin can in my secret place in the coal bunker where I would read stories to the other children who often shared the coal bunker with me. Later, I was moved to a school that believed in strong discipline. The English teacher set spelling tests every Wednesday, and if we achieved less than 15 out of 20 we were caned in front of the class. So every Wednesday in the English class I was duly caned and stood facing the corner for being *Stupid.* I was never taught basic English grammar, syntax and sentence construction.

I was tested and told that I was dyslexic and placed in the special needs class. All that was good about this move was that the caning stopped. My love and passion for reading never stopped, but my ability to articulate in textual representation became a life-long problem.

This experience laid the firm foundation for my feelings and thoughts that I was not good enough or clever enough. I have struggled for years to teach myself. I understand now that the basic lessons that most people take for granted, and upon which they can build their academic writing, were missing in me. I still feel that shame when I write. I write quickly and creatively. My ideas flow and my passion fills the words. My mind expands in a dance of joyous enquiry as I surf the waves of my knowing, dipping into troughs of the unknown and cresting them with a new consciousness, only to be crushed and reminded of my inability to construct sentences and place full stops in the correct places. I spent so many lonely hours seeking to understand what it is I am missing in a sentence. How does the full stop or a badly placed comma change the meaning? Here I am writing up a PhD, the top academic award in our education system, and my guilt still reaches out as the chatterbox of chaos whispers in my soul, *You are a fraud!* I found that O'Reilly's (1998, p. 38) words reached out from my past and haunted me: *Personal pain is connected to ancient insult, the wounds of history - racism, war, homophobia, cruelty of all kinds - fester unhealed.* A spectre from my past had arisen and this was the cause of the struggle to write this chapter.

Despite the plethora of literature on the connections between writing and healing, and between silence and toxicity, I hesitate to generalize that writing is curative. I hesitate because I am split between two things: firstly, my desire and commitment to know and to tell the evolving truth of a thing and to compose a text as a way of making meaning out of

the chaos of life; and secondly, my awareness that much is unknowable, indescribable, unspeakable, and that words are an insult to the pain of much experience, or the complexity of it. O'Reilly (1998, p. 28) also stated: *Sometimes, what is essential cannot be seen or described but can only be felt with the heart. Meeting loss or other traumatic memory, our own or its trajectory through our lives and writing, requires courage and mindfulness.*

It has taken me more than ten years to reach mindfulness and to have the courage to read the work of others critically, engage with complex educational issues, and argue in philosophical debate grounded in my reading. I can be creative in my thinking and I love writing. However, for a long time feelings of worthlessness returned as I stood before my peers being chastised for my inability to place the full stop in the correct place or that my syntax did not work well. A deep, deep rage filled my soul: *Will I ever be good enough, and will I ever be accepted as an equal with my peers? Will I ever be able to transcend my past? Or is it the case that indeed I am a product of my life's path?* Those who had the opportunity to be well educated under easier circumstances than mine will always be able to fall back on their skill of placing punctuation in the correct places.

[Does my need for approval run so deep that it fractures the very fabric of my being? Is this really my deepest fear? Is this what blocks out my ability to recognise the creative expression, love and vision that produced the curriculum on which this thesis is based?]

In answering some of the above questions I believe that, through inclusional thinking as I/we witness the past and as I/we serve as witnesses for others, I/we may begin to see how the cords of one narrative link to the cords of another. This recognition of how our

histories are woven together enables a reconnection between people in the present. As we become witnesses to our past, we open the possibility of allowing ourselves to be healed from the past through a healing relationship with another in the present. It is with this understanding that I wish to look at knowing.

My evidence for my understanding and learning is this thesis for which, even up to its final draft stage, I was learning the rules of grammar and how to place a full stop correctly. An important learning process whilst writing this thesis was my changing from being a defensive writer, grounded in the boy in the classroom being called "stupid", to being inclusive in accepting editorial criticism about my writing style and being positively responsive to criticism. In the early stages of this thesis I had responded with rejection or anger to criticism about my lack of formal grammar. As my efficiency and competency with grammar increased under the influence of critical colleagues, my writing became a pleasure. At last I felt an equal with my peers. A value and discernment that I use in my teaching is grounded in the learning of the process described above.

Another I hold value is that of *inclusional respect* by which I engage with every student in every situation with open respect for them as individuals. I choose to see the potential of the student as the positive. I seek to offer different forms of knowing as just that - a different way of looking at something and, where possible, allowing the student to realise their own path to their knowing The issues students present me with concerning the limits of their learning are just starting positions towards new learning filled with promise rather than being fixed limits. I understand the damage and scarification that the non-aware sender of words such as the thrown-away comment can cause a student. I understand the power of words to open spaces or to close them. I understand the importance of words and

what is said in terms of their delivery: open engaged responses that are invitational, or closed scarifying comments that are patronising or filled with innuendos. Having gained a deeper insight into why my engagement with my writing and reflecting was creating such havoc, I could then move on to discuss the process and issues of knowing.

5. 2 Experiencing knowing and my "I"/inclusional originality

Knowing could be described as a process, a deliberate activity different from knowledge, which is an engaged construct of a commodity or concept. I hold the stance that different types of knowing exist at different levels of consciousness at the same time. No level is more correct, better or enlightened that any other, just different. Knowing is insight that arises in the moment of doing and is therefore part of a process. Knowing is more than a deliberate activity. Some knowing, while still part of an engagement or activity, can be spontaneous and not necessarily germane to the activity.

When I articulate the action of the knowing experience, I am moving the known through the filters of my own knowledge, from which I analyse, categorise and attach values such as meanings and words. I therefore contend that knowledge is a construct or matrix of the emergence of knowing set against our own understandings. Knowledge may therefore bear no resemblance to the knowing from which it claims its causation.

Moving into seeking an answer to: *What is knowledge and how do I know?* was to me akin to entering an abyss (McClure 1996). I used the term abyss for I was plunging into the

consciousness of unexplored depths. An online dictionary definition of abyss is: *A bottomless or unfathomed depth, gulf, or chasm; hence, any deep, immeasurable, and, specifically, hell, or the bottomless pit* (Wiktionary 2006). This definition fails to describe to my satisfaction where I was in time and space. Some would describe this abyss as a place of darkness, for me it was anything but dark. Without any term of reference or a framework on which to hold the constructs of reality, my mind - in its uncertainty - activated the emotion of fear. Understanding that this fear was both an inhibition to enquiry and/or a solvent for dissolving old barriers of thinking was a balancing act. It was my experience that the more I was exposed to dealing with fear, the less debilitating fear was. At the particular time when I was empowered and gave myself permission to enter a state of abandonment, many of the constructs of who and what I supposed "I" was, ceased to exist. Yet at the same time there seemed to be an inner core of me that continued and was exposed by this very process of abandonment. Being open to such an experience proceeded in the way that Polanyi (1964, p. 34) described as: ... *a process of spontaneous mental reorganisation uncontrolled by conscious effort.* In my paper called *The Faceting of the Diamond of Self*, a module of my 1999 Masters Degree in Education at Bath University, I wrote:

> *I feel it is necessary to try and enquire further in order to explain and examine this point of abandonment because it was pivotal in a shift of consciousness which changed the whole course and direction of my life. A realisation started to take root in my consciousness in the form of an awareness which was very subtle, almost tickling at my subconscious, and this posed a new question to me, "Where am I in my essence of humanness?" (Adler-Collins, 1999, p. 7)*

This intrigued me and forced me to re-examine my understanding of self. Perhaps in my previous enquiries I was being self-limiting in trying to find a medium to meaningfully and lovingly represent my core values. At the same time I explored the essence of me in relationship to the journey of my learning and my ability to convey this learning to my students and peers.

I asked myself: *Could I show that each aspect of self has a different way of knowing?* These forms of knowing are different from analytical knowing. In whatever form my knowing presents itself to me, each aspect appears to give me a distinct and different way of knowing. For example, Vygotsky (1978, p.72) spoke of social knowing, which is related to the context from within which the knowing evolves and is directly influenced by one's environment. He stated that:

> *Every function in the child's cultural development appears twice: first, on the social level, and, later, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals.*

Bandura (1977, p. 22) is in accord with Vygotsky's ideas about the importance of interpsychological learning. Bandura says of learning:

Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behaviour is learned observationally through modelling: from observing others one forms an idea of how new behaviours are performed, and on later occasions this coded information serves as a guide for action.

While I can see the logic of what both Bandura and Vygotsky say, the tone of certainty with which they speak leaves me with a sense of dis-ease; both Bandura and Vygotsky are social scientists who assume that all human beings will act as their models and thinking predict. Such thinking, I believe, is flawed in that it does not allow for original concepts and thinking, and subscribes to the notion that we are all pre-conditioned or hard-wired because of genetic predispositions.

My values and standards of judgement, which are embedded in my learning from the process described above, are those of *inclusional originality*. This means that I see myself and each student as a unique individual in our journey of learning. As such, the individual will respond to his/her own learning in his/her own way. Recognising the uniqueness of the individual places a responsibility on me, the teacher, to assist in finding ways of helping the students to their knowing while at the same time keeping the process focused on the learning objectives required by the social establishment. At the same time, the students reflect back to me challenges, confirmations or enquiries as to how effective I am being as a teacher. Every teaching situation is unique at the time of its construction as both I and my students will be different people when we next meet in terms of our lived

experiences of knowing. Inclusional knowing understands and allows for this sense of difference which is not a comfort zone for the teacher; indeed it is rather the opposite, for I feel that each time I meet the students they also meet me. We are in reality meeting for the first time, guided or informed by our memories, images and filters of our last meeting, which can prevent us from even seeing the new individual.

5. 2. 1 Learning: Coming to know

Another part of my thinking and knowing appears to be a contradiction to my Buddhist thinking, because all things exist and arise from the causal plane of consciousness. This causal plane is impermanent mental energy and not real. Buddhist abstraction is all well and good but it has yet to explain the *everyday.* I am thinking of my everydayness as the phenomenon of the everyday, as Heidegger suggests within the structure of being-in-the-world. Heidegger suggests that the everyday is not theory or an abstraction. We repeat the everyday through praxis and such repetitions bring about the creation of certainty. For example: The sun set yesterday and today, it will set tomorrow.

Using Heidegger's ideas makes sense if I am having a conversation within a Western paradigm of reality, for I view my everyday living through the aspects of the active filters I am using in that moment of knowing through doing. By this I mean, for example: As I teach I am using the aspect of me that is the teacher, grounded in my practice and supported and informed both by my practice and the theory I attribute to be necessary for my role as a teacher. When I change my role to that of Nurse, I change aspects of myself and the dominant aspect becomes that which is associated with my nursing practice. At the

same time another process is taking place, namely that of engaging with moving into and out of my consciousness by adding to or modifying the database of my nursing knowledge.

I would therefore argue that multiple elements of different aspects of relativity can be functioning at the same moment in an inclusional sense. This is inclusional from the stance that all the aspects of self inform the dominant aspect but are not necessarily acted on by the dominant aspect. The dominant aspect of self is situational and relative to the events of the moment. Rayner (2003) refers to this as the complex self. Buddhism calls it the casual duality of self and not-self. Heidegger points out: "... *everything we talk about, everything we have in view, everything towards which we comport ourselves in any way, is being; what we are is being, and so is how we are*" (p. 6). This everyday understanding of being is vague and indefinite, yet it is a positive phenomenon through which Heidegger seeks to make explicit *where I am,* which he refers to as dasein.

5. 2. 1. 1 A question of certainty within the constructs of knowing by doing/ inclusional caution

If Heidegger's *where I am* in the everyday or *being there* is my world, arguably I create a *being in the world* through my senses, and then make sense of my sensory world through enquiry into and experience of that world. This gives rise to some intriguing questions: *How certain is my certainty? How real is my world?* Heidegger's understanding of *everydayness* provides a base on which to build a degree of certainty about my world and

aspects of my living, and in the sense that I act. By repeatable acts of making or doing each commitment to my aspect of everydayness, I am treating action as a phenomenon. Such a phenomenon in turn becomes concrete in some way, perhaps influenced by the realness of the repeatability, and thus it soon becomes an accepted absolute for and to me at that moment. Sensory abstracts become certainties of my constructed realities.

This applies equally to knowledge. I commit to what I know or believe when I make what I know or believe part of my everyday living. Sometimes I commit *to the best of my knowledge*, sometimes *for all practical purposes*, and so on, but I commit. It is not my knowledge that has the quality of being absolute, but my ability to commit which brings about actions that build the certainty and the trust ability of everydayness. Through actions I experience and create certainty. I would argue the position that the real basis of Western certainty is therefore statistics and reason, perhaps even repeatability, but certainty comes only when I make the commitment. All that statistics and reason can do is to point me in the direction of certainty. Therefore our grounds for certainty are based in our situational learning.

Lave (1988) argues that learning normally occurs as a function of the activity, context and culture in which it occurs (i.e., it is situated). This contrasts with most classroom learning activities which involve knowledge that is abstract and out of context; as was the case with my curriculum of the healing nurse. My curriculum, before it was adjusted through responses from my own and my students' experiences of it, was abstract in the sense that it focused on healing and healing touch as opposed to the evidence-based medical model, and out of context in that the educational philosophy was at first Western in its focus and

structures (Hisama, 2000). Social interaction is a critical component of situated learning. Learners become involved in a community of practice (nursing) that embodies certain beliefs and behaviours that are to be acquired. As the beginner or newcomer moves from the periphery of this community to its centre, they become more active and engaged within the culture, and hence assume the role of expert or old-timer (Brenner, et al,1999; Bassett, 2002) or, in the case of Japan, that of the sensei (Hisama, 2000). Other researchers have further developed the theory of situated learning. Brown et al. (1989, p. 33) emphasize the idea of cognitive apprenticeship: . . . *cognitive apprenticeship supports learning in a domain by enabling students to acquire, develop and use cognitive tools in authentic domain activity. Learning, both outside and inside school, advances through collaborative social interaction and the social construction of knowledge.* Brown *et al.* also emphasize the need for a new epistemology of learning, one that emphasizes active perception over concepts and representation.

My values and standards of discernment, which have arisen from the learning described in the above section, have taught me *inclusional caution.* By this I mean that I understand that the very act of judgement is contrary to my Buddhist teachings. I am ontologically more comfortable with discernment. I understand that in a values judgement there is an attachment to the outcome of that judgment. Such a judgement may be externally enforced, in the nature of a standard of achievement embedded in a learning outcome or competency. I have therefore learned to use extreme caution when placed in a position where a judgement has to be made and, where possible, seek to understand the implications of such a judgement.

[I have to acknowledge that in my curriculum design I placed a set of values together in an educative framework that I believed were useful to assist the raising of nursing standards. I mean 'useful' in the sense that they offered a framework of standardisation to which contextual knowledge could be added. Such standardisation in terms of values could then be used as public values which, in turn, we (in nursing) could be held accountable for and to by the client, patient, public and our profession. These values appear to have an ethical/moral element which is informed by my beliefs. I am mindful that many people may not subscribe to my beliefs, so I have focused on values that could be seen as values for humanity that would not be constrained by culture or creed. The complexity of the problem is shown, for example, in the word compassion. Compassion, most would agree, is a requirement for the caring nurse, but what compassion actually is and the shape it takes as a lived cultural value is highly dependent on context. One culture's compassion is another's abuse. I therefore know that there is no one solution for all, and such knowing brings to my curriculum the essential element of becoming critical in terms of interrogation of knowing and knowledge for cultural relevance by the student, the teacher and the social formation, and being mindful of the pedagogic codes of power as implied by Bernstein (2000). This narrative, in its telling of my developing an inclusional pedagogy of the unique, focuses attention on finding the middle way of balancing the desire to know with the power of controlling what is known.]

5. 2. 2 Multi-aspectual knowing and intuition

Two interesting themes for exploration in this section are the different types of knowing and different aspects of knowing. Our knowing, in everyday living, is integrated as one whole in a matrix of constructed images processed from our sensory data; yet that very

wholeness has aspects within aspects. By 'aspects' I am thinking of the multi-aspectual form of knowing. For example, a pen is an inanimate object, but it has the potential to be used not only as a tool for making marks on paper but to formulate the written word. Such symbols (words) are more than the object (pen), rather they are abstract extensions into concrete form via the object. Not only are they abstract expressions but they have a purpose, and that is to convey meaning. They in a sense are contained in the potential of the pen. Such thinking can be applied to any form of concrete expression in any medium, a pen, a brush, a word processor. Therefore to call a 'pen' a 'pen' is to include the higher aspects of knowing the potential properties associated with the praxis of a 'pen'. The boundaries of understanding the form and function of the object are restricted to the cognitive and psychomotor skills of the user and the ability to write and read in the language of the context.

In Buddhism we are taught form, function, purpose. The pen has form, the form's function is to hold ink and enable a mark to be made, its purpose is open to the individual's intuition but the pen holds the potential to be used for writing, and writing has the potential to convey and praxis meaning when read in the social and cultural context from within which it is written. Another element is that the skill of writing needs to have been mastered and also that the context within which the writing is used is socially understood.

Early human cultures had no written tradition and even today, in our Westernised high-tech world, some indigenous cultures still do not possess formal written languages, relying instead on centuries of *oral knowing* and intuition that have served them well. This moves "intuition" out of the realm of complete mystery into something rich and tangible and yet ultimately beyond our full understanding. Let's take for example an Amazon Indian

shaman whose memory and knowledge of the medicinal properties of plants is extraordinary, and his immersion in the rhythm and harmony of his environment gives rise to a different form of knowing that we as Westerners, should we go into his domain, could never achieve or understand.

[I recognise that I can never completely know the context of another. By this I mean that I will never understand completely the full experience of being Japanese. This suggests that culturally bounded forms of knowing exclude all who are outside that culture from a shared wholeness of knowing. I can, for example, have a deeper communication with another soldier about fear only if that soldier has experienced the same fear. If this is so, the situational knowing is stronger than that of any cultural boundaries that might otherwise come between us. I suggest that a bond exists in knowing, especially if shared at the same time. In advanced Buddhist teachings such a problem is overcome by mind-to-mind contact where it is claimed that an instant and total form of knowing occurs. Such contact is not mind-reading or telepathy but a complete union of minds.]

The same thinking can be taken into my understanding of my domains of praxis, those of nurse, teacher and priest. Each requires an engagement with different forms of knowing, and each has a body of theory that has to be learned as the accepted benchmark of what is correct or acceptable knowing and practice in context. Some cameos of my own intuition can be seen, for example, in my nursing: when I come on shift and greet the patients, I use a form of intuitive knowing that is like radar, scanning the patients' vital signs and taking on board their spoken and unspoken signals - assessing the words used, the voice stress, the silences, and tone delivery. In my classroom I am using the same process, but this time I am looking at and paying more attention to my students' eyes as they speak to me of their confusion, enquiry, understanding and sometimes shining with comprehension. The class

or lesson dynamics has a feel about it. All these inputs are continually assessed against the database of my knowing, my experience, my learning. Sometimes a sense of unease flags my attention as I intuitively sense that something is wrong but actually do not fully know what it is that is bothering me. Heeding such intuition requires me to look deeper and investigate further.

As I write I am conscious of the problem that my thinking may cause my profession in terms of the current trend towards evidence-based practice. However, considerable evidence indicates that much professional decision-making is not based on the best evidence but instead on an individual's subjective intuitive judgements concerning the appropriate actions to take for a given clinical challenge. This intuitive approach has resulted in wide variations in clinical practice and the outcomes associated with it (Tinkler *et al.* 1999). Nursing has embraced this stance positively and has used intuition as the mark of an expert in the field (Benner 1984; Benner *et al.* 1999).

How such intuitive decisions are made is an area of concern for health care professionals, policymakers, and the recipients of these decisions. I believe that embracing intuitive judgements is a positive strategy of being *professional.* However, this has to be balanced with scientific praxis. In my curriculum I highlight the use of intuition and professional scientific judgement based on practice and experience. I advocate that these two stances need not be exclusionary; rather, each informs the other, giving a broader sense of knowing and thereby a more informed sense of praxis.

5. 2. 2. 1 Ways of knowing our self can be described as aspects

If each aspect provides a meaningful way of knowing, and is thus a meaningful part of what it is to know, in what way does each aspect make its contribution? Bateson (1979) says of knowledge:

> *We can continue to discuss the relationship between knowledge [multi-aspectual] and reality. . . . I take the stance that it is not possible to perceive [aesthetic] reality directly. . . Thought [formative] can be about pigs or coconuts, but there are no pigs or coconuts in the brain; and in the mind, there are no neurons, only ideas [analytic] of pigs and coconuts. . . . The name [lingual] is not the thing named, and the idea of pig is not the pig* (p. 205).

Bateson's thinking, with which I partly agree, reflects my Buddhist thinking. I cannot actually see the object as it is. Rather, the object becomes subjective as it is constructed by the reflections of my knowledge. By such thinking, my knowing may not actually be present in my knowledge as my knowledge, therefore I may not be able to find adequate ways of representing that which I know.

To give my reader further insights into this conundrum, an object of my Buddhism is to reveal the mind as it actually is. However, I can only use the subjectivity of my knowledge to reveal to me the mind as it really is. Inside me my mind knows the reality of itself but cannot reveal itself to me because of what I know. Sometimes, however, and this is where I disagree with Bateson, such moments when the aesthetic reality of the mind does reveal itself are deeply profound and without words.

5. 2. 3 Critical and analytical (theoretical) knowing/ inclusional tolerance

Since the early Greek thinkers, analytical or theoretical knowing has been given a special place, to the point of being elevated as the "only true" way of knowing, so that everyday knowing was seen as a deficient form. For Cottrell (1999, p. 88), critical thinking means: ... *weighing up the arguments and evidence for and against.* It involves:

> *Considering an issue carefully and more than once*
>
> *Evaluating the evidence put forward in support of the belief or viewpoint*
>
> *Considering where the belief or viewpoint leads*
>
> *Considering what conclusions would follow; are these suitable and rational?*
>
> *and if not, should the belief or viewpoint be reconsidered?*

Critical thinking goes hand in hand with analytical thinking. For Cottrell (1999, p. 88) analytical thinking involves the following additional processes:

> *Standing back from the information given*
>
> *Examining it in detail from many angles*
>
> *Checking closely whether it is completely accurate*
>
> *Checking whether a statement follows logically from what went before*
>
> *Looking for possible flaws in the reasoning, the evidence, or the way that*
>
> *conclusions are drawn*
>
> *Comparing the same issue from the point of view of other theorists or writers*
>
> *Being able to see and explain why different people arrived at different*
>
> *conclusions*
>
> *Being able to argue why one set of opinions, results or conclusions is*

preferable to another

Being on guard for literary or statistical devices that encourage the reader to take questionable statements at face value

Checking for hidden assumptions

Checking for attempts to lure the reader into agreement

What appears to be missing from Cottrell's lists is the passion of the enquiry; passion and rigour are not necessarily mutually exclusive. I believe that heuristic action research can give me that engagement of my "I" as central to the phenomena of my process. Heuristic action research would *identify* the phenomena and seek to *immerse* the "I" in conversation or communication with the phenomena. Such immersion can bring about insights to the known that lie embedded in the knowledge. Similarly, the process of reflection is both analytical knowing and heuristic process. Each requires different types of reflection, one the reflection of immersion, the other of detachment. Standing back from the information given, as Cottrell would advocate, suggests a form of detachment. Standing back does not negate passion. For example, I am passionate about taking multiple perspectives, and I am passionate about the topic at hand and always looking at people's ability to move around and see the issue in other ways. To do that moving around one must step out of one's current view and into a new place. In that case the passion is at the meta-cognition level (Anderson 2005).

My values and standards of judgement that emerge from the learning of the above are those of *inclusional tolerance*. By this I mean that there are so many possible explanations of a phenomenon that by being tolerant to the views of others I am creating space to listen.

This creation of a listening space allows the life-affirming flow (Vasilyuk, 1991). I have mentioned before to be heard in the gaps of silence. Such listening moves beyond the mere biological and physiological aspects of hearing. It brings the listener into the "flow" of hearing, the very heartbeat of creation. If I listen to the views of others they can inform my learning. If I inform my learning I can modify my understanding and praxis. Inclusional tolerance is for me a space creator for engaged learning. To further understand the process of knowing through my knowledge I need to explore and clarify my understandings and meanings by asking a series of questions. The rest of this chapter is part of this process starting with the question: *What are intuition and synchronicity? As I believe that each plays an important role in the praxis of Inclusionality.*

5. 2. 4 What are intuition and synchronicity?

5. 2. 4. 1 Intuition

How do I intuitively know that a patient is sick, in pain or even dying? Why do I sense when something is not right with my patients? Such feelings are often placed within the realm of what is called intuition (Brennan 1993, 1988; Benner, 1984; Benner et al., 1999). I believe that intuition is a gift innate in each of us. It is at once ancient and futuristic, ordinary and magical. Intuition fills the tiny gaps between thoughts and sometimes spans the huge gaps that occur in linear problem-solving. Intuition knows immediately, without thinking, a direct conduit to information that cannot be forced, but will go into hibernation if ignored. Like a muscle, intuition needs exercise and training.

[*One way to learn the difference between thinking and knowing is to practice the art of intentional listening. A common thread amongst almost every exceptional intuitive thinker*

is the practice of meditation or essential listening. Meditation allows the space of non-space between thoughts to grow larger. It is a discipline that creates the opportunity for knowing. One where the heart thinks and the mind feels. One where the separation and exclusion of self from the "flow" is remedied as the illusionary self sinks back into collective wholeness.]

Intuition speaks through the symbols in dreams. Dreams are portals to intuition to which some famous people have attributed discoveries that changed the Western world. For example, Niels Bohr (1885-1962), for quantum physics theory, Dmitri Mendeleev (1834-1907), for the prediction of silicone, and Thomas Edison (1847-1931), inventor of the world's first integrated circuitry, all used the symbolism of their dreams to stimulate intuitive scientific breakthroughs. Weintraub's (1988) *The Hidden Intelligence* is a book of accounts of how intuition has played an important role in business. One story is of a physician who was the head of dermatology at a teaching hospital and who for two years had unsuccessfully sought a cure for the bite of a specific poisonous spider. One night he had a vivid dream about leprosy. When he awoke and began thinking about his dream he had a strong intuition that a medicine used for leprosy could also be effective in treating the spider bite. The physician proceeded with laboratory testing and human trials that eventually confirmed his intuition. I dream a lot and my dreams are often vivid. I have learned to pay attention to my dreams and to question the phenomena with which they present me. It was through following my dreams that I came to Japan, found my land and built my temple.

I have an *intuitive* feeling that my curriculum will, if sustained over time, enhance the ability of nurses in Japan to think critically and touch in a therapeutic and mindful way. I know it will take time and meet with resistance, but I feel that it will succeed and, when that time arrives, it will be a Japanese model, one that has emerged over time and is embedded with cultural relevance.

In my classroom I often sense intuitively: ... *that lesson went well, or something did not quite work there?* Such intuitions, when acted upon, usually turn up some problem or other that needs to be addressed. My values gained from learning, as explained in this section, are harder to write down in words. Yet they are fundamental to my being. I believe in intuition and I value its influence on my life world. Being highly intuitive is, in my case, a developed skill that arose out of the need to understand without understanding the spoken language or the cultural codes. I have learned to trust my intuition as another sense and, as such, it rates highly on and in my discernment process. For example, I can look at a portfolio and *feel* its expression. I can also *feel* the lack of expression if the portfolio *feels* empty. Trying to place such feelings into logic is highly problematic and subjective. I can imagine losing other senses such as sight or hearing as being a terrible loss. However, the loss of my ability to use intuition would devastate me and I would feel less than human.

5. 2. 4. 2 Synchronicity

Sometimes seemingly random, disconnected events coalesce in profoundly meaningful ways. Carl Jung called this synchronicity. Intuition and synchronicity are symbiotic

processes. Recognizing interconnectedness is an exercise in intuition, and enhanced intuition increases the awareness and likelihood of frequent synchronistic experiences. In his book *Synchronicity: The Inner Path of Leadership*, Jaworski (1988) described a special state he calls flow. During the flow state, events, people and resources come together effortlessly. It is as if they are communicating with one another, giving birth to a shared vision. Jaworski sees the experience of flow as one that is so rare and so enjoyable that people will seek to replicate it at great cost, even at the risk of life itself, just for the sake of having it again. In my understanding of my praxis I have been in that flow, experiencing it in and on my life, and agree with Jawaorski's comments to the extent of knowing when my life or my praxis have moved outside the flow, and knowing the narcotic nature of such an experience whilst immersed.

In the East this flow has been known for centuries as the Way of the Tao. Looking for interconnectedness is the first step towards experiencing synchronicities where events and people are connected in meaningful ways. Working with such connections and understandings of intuition often leads those who believe in such ways of knowing to ignore it at their peril. As powerful as intuition is, it can be overruled by emotions and/or logical rational thinking. Learning to differentiate between intuition and reactionary emotions is essential in making the sixth sense a reliable decision-making tool.

My Buddhist thinking encourages me to look outside the envelope of consciousness. By this I mean that the boundaries of my consciousness are delineated by the limits of my knowing and the start of my ignorance. I seek patterns in actions and thoughts. It is this

nonlinear intelligence that enables me to expand perception and access information through subtle influences, symbols and patterns. Nonlinear intelligence is, for me, a new way of viewing the world, one of seeing and *hearing* what might otherwise escape attention. It is equally a new way of interacting with the world. Nonlinear intelligence ultimately alters my notions of how reality operates, and of the interconnectedness of external and internal worlds. This ability to shape and interact with reality in a new way is the ultimate innovation.

5. 2. 5 Coming to know as learning : Inclusional respect.

What of the process of coming to know, i.e., learning? My understanding is that my learning is akin to a pot of white paint and that everything I learn has a colour, vibration and value-added content. Everything I have learned is a sensation constructed from my five senses and each one has passed through my pot of white paint, leaving the image of its passing in colour, vibration or memory. Learning, for me, appears to be an irreversible or at least time-directed process in that I learn and I cannot unlearn (though I might forget or change my mind). If I think of what I include within learning, I am soon presented with its complexity. I find that my learning includes: experiencing, understanding, practicing, storing away of information, and memorising. Learning involves the taking in of new information and linking it meaningfully with what I had there before. The opportunity for transformation is presented and, if acted upon, takes place in various ways, such as changing my habits, changing my attitudes, changing my world views, and many other things. Respect for the position of the other is an important part of this process as \i subscribe to the Buddhist ideas that every one is my teacher, the differences they present me inform my learning by giving me choices and opportunity to engage in differing ideas

that can bring about change. The solvent for bringing about change and dissolving the barriers of my ignorance, I believe, is consciousness. When I apply consciousness to enquiry I start to know - such knowing begins with the ability to ask a question. All these processes are evidenced in my narrative of life-long learning in this thesis.

5. 3 Is it a good question? I examine the meanings of a question

For years I have pondered on the Buddhist teaching that the answer to any question is contained within its asking. *"What did such a saying mean?"* I have yet to find the complete answer, however I feel that its meaning could be along the following lines. Our database of knowledge as discussed in the previous section may not be a true form of representation of our knowing. As we engage critically with a question by considering the context through which the question arose from our knowledge base, then the question can be seen as the solvent that dissolves the rigid boundaries of knowledge and reveals to us the synthesis of our knowing.

In my formulation of the question which encapsulates the essence of my thesis, I entered into just such an internal journey of exploration. Such a journey required that I surf my knowledge bases of knowing, seeking or feeling my concerns, doubts or intuitions about both my inner world and my outer world. The passion I hold in my heart allows me to see the different pieces of knowledge as parts of a puzzle.

The actual formulation of my question is almost an awakening to my desire to communicate my process of learning by questioning that very process. Polanyi (1969, p. 118) stated that: ... *all true scientific research starts with hitting on a deep and promising problem, and this is half of the discovery.* Polanyi further stated: ... *to see a problem is to*

see something hidden that may yet be accessible... It is an engrossing procession of incipient knowledge which passionately strives to validate itself. Such is the heuristic power of the problem (pp. 131-132). Having my embryonic question tease itself into my conscious thought was only part of my process.

Finding the correct wording for the question was problematic. Not all questions were worthy in Western academic terms or contained a PhD thesis in them. Language plays a crucial role in questioning as does the structuring of the question. By this I mean that the location of certain elements in the construction of the text of the question plays an important part in understanding the question and could change the meaning completely if placed differently. Field (1976, p. 18) highlights my frustration: ... *now, after years of training, I could feel the question in me, but for the life of me I could not get it into the right words."*

After a good deal of time, contemplation and extensive rewriting, my own question emerged Developing an inclusional pedagogy of the unique: How do I clarify, live and explain my educational influences in my learning as I pedagogise my healing nurse curriculum in a Japanese University.

[The above question and its partial answer encapsulated my heuristic action research enquiry and, as such, became in every sense of the word my constant companion over the years that we have walked together. My question evolved itself and became a living body of knowledge, almost in a sense another form of being, one that I could and do engage with as though I am talking to a friend.

I have learned to love the question, as it created a thirst in me to discover and clarify my public and private meanings and values. As such, the question is not only an academic one, but a living one as well, as it is infused with the very essence of my understanding of me. Yet, on the flip side of this is

my concern at being attached to the question in terms of enquiry. Perhaps that is the essence of my humanness in terms of curiosity that will not allow my mind to stop asking questions. Perhaps existence is just an eternal question?]

In the writing of this thesis I am required to deconstruct my integrated holistic understanding of my multi-dimensional mirror of self/non-self, and present *fragments* of the mirror to the academy on the assumption that each fragment is important for understanding the whole. The danger with this is that the overview can be lost in analysing the fragments, and individual fragments may be seen as being more important than the whole, depending on bias, philosophy and training. When reconstructed back into the original, the mirror may no longer reflect the whole from which it came. Craig (1978, p. 57), in his doctoral thesis, eases my tensions concerning deconstructing my holistic wholeness when he talks about coming: ... *from the individual to the general and back again, from the feeling to the word and back again to the feeling, from the experience of the concept and back to the experience.* This same thinking is reflected by Donald Macedo in his foreword to Freire's (1998, p.6.) *Pedagogy of Freedom* where he states:

> *...Paulo Freire was very concerned that institutions like [the] Harvard Graduate School of Education were preponderantly supportive of specialists of this sort who hide their ideology behind the facile call for "scientific rigor" and "absolute objectivity". These "scientific" educators have often contributed to a further fragmentation of knowledge because of their reductionist views of the act of knowing (p. 6).*

I share Freire's concern, and this keeps bringing me back to look at knowledge and repeatedly ask the question: *What is Knowledge, What is it I am seeing?* Bernstein (2000) reminds me of the unresolved tension around what are or are not acceptable forms of knowing. Bernstein (2000) distinguishes between two different classes of knowledge, believing that it is the very nature of language that makes these two classes of knowledge possible. He terms them the *thinkable class* and the *unthinkable class* (p. 30). He believes that there is a potential discourse gap between these two classes and stresses that it is not a dislocation of meaning, but it is a gap. I keep revisiting this tension, and as my understanding deepens new ideas emerge. My narrative comes back time and time again to this concept of the gap and the ideas of space. The thinkable class of knowledge appears to be that which is under the control of the elite of a society, be they political, military, philosophical or religious.

[*I am rewriting this section in Tibet where, as I look out of the window, I am struck by the living truth of Bernstein's gap. The social context here is highly complex, like oils of different colours and densities all flowing and intermingling but each in a flow of different life worlds that never really mix. It reminds me of Jaworski's (1988) "flow". For example, there is the flow of power that is China's control over the whole social structure of Tibet. I can see the flow of the nomadic poor - their poverty is clearly recognisable, the squalor of their physical condition apparent to anyone who looks. I can see the flow of the Chinese merchant class with their much better clothes and health. I can see the frantic flow of tourists pushing their invasive cameras and videos into the faces of the locals and having their tour guides milk every last possible dollar out of them. I can see, every 25 metres from where I am, the police stands which control the flow of the locals, as nothing can interfere with the flow of hard currency that tourism is bring to China. I can see the*

flow of monks, destitute and leaderless. I can see professional beggars from China aggressively plying their trade to the tourists. I see a society in and under tension. The flow of money is all that connects these systems, different yet totally reliant on each other. It is by no means an equal flow. Yet I can also see new buildings, new constructions, commercial sectors, and vendor stores selling a selection of imported goods from Nepal, China, and India. There appears to be more than one kind of gap. If three Tibetans come together in public the police move them on quickly. The rules of Bernstein's gap are very clear here. For example, I am allowed to walk around the temples but not allowed to pray in public - to do so would immediately bring in the police, as I have experienced when I have been asked for healing by local Tibetan people.

In Japan the gap is still present in the context of my university, but not in so clear form of control as is displayed in Tibet. Pedagogic control is exercised more through the voices of senior faculty in the many committees of my university. The power to block, censor or attempt to control is equally powerful and has the potential to be equally destructive. In the case of my curriculum and thesis, the pedagogic battle lines were drawn on the science of the curriculum, purely because one of the senior faculty was a medical doctor and scientist and no pedagogic challenges were going to be tolerated. The need to prove that my curriculum had any positive relevance to nursing was often the point at issue. However I have to be clear about the other forms of pedagogic power, namely those of my Dean who took an educative risk in bring a foreigner into a new faculty and the MEXT who passed the curriculum for teaching in a Japanese university. These were positive uses of the gap. what I was experiencing was a local example of Bernstein's discourse gap.]

Freire (1970), in his work *Pedagogy of the Oppressed,* first opened my eyes to the possibility that I as an educator could be contributing to the oppression of my students, a thought that has caused me considerable distress. I say 'distress', for it is my claim that I live my life in Buddhist service with the values and standards of discernment that hold that I will never violate the integrity of another. Yet, as I research my practice, I find that the very system in which I operate is in fact re-enforcing what could be described as oppressive policies of knowing. I ask myself: *What do I mean?* Well, for example, phrases like *being a team player* or *on board with the programme* could suggest or imply that I teach the content the way the system wants it taught. In that case I would, in fact, be re-enforcing the values of the system through my compliance as a banking educator.

[My comfort zone as a Buddhist teacher of nursing was fast being shattered as I found and isolated the bias in myself and my cosmology and questioned the systems under which I worked from a perspective of critical pedagogy. Such questioning revealed to me ways in which I negated my claim to know myself and highlighted the tensions of becoming a living contradiction (Whitehead 1989), one where my actual practices negated my values. I understood these insights and that led to my awakening, so to speak, in educational and human terms. There was the possibility of a real moral issue here, which actually presented itself when I was called into a faculty meeting of senior professors and told that it was not my job to teach but to lecture. I took the stand then, as I do now, that it is my job to teach as long as I meet the requirements and learning outcomes of the curriculum; which, thanks to the audit trail built into the design of my curriculum, I could readily demonstrate that I did. However, the difference between the words 'teacher' and 'lecturer' is significant, as were the misunderstandings that arose on both sides. Teachers in Japan are individuals who teach in schools, while lecturers work in universities. They are not required to be qualified teachers. The

Japanese usage is related to social position - my usage and praxis was that of an educational methodology.]

I have learned much by engaging with the concepts encapsulated in critical pedagogy, which I understand in the Giroux (1983) sense as being the progressive educational process, and learning to read the formal and informal power relationships within educational formations (Bernstein, 2000). I was able to see where I had room for internally improving my practice and my humanity at the same time. I say 'internally' as I believe that I have both an internal and external world of practice. However, my internal world is directly affected by the context of my external world. For example, if in my external world I experience a situation which causes me anger, in my internal world I have the choice to act on that anger or seek its teachings. If I respond in anger then I am a living contradiction (Whitehead, 1989), for I have negated my inner world values of peacefulness in my external praxis. My internal world is where I can live my ontological values completely and fully.

What was not so clear was how I was going to bring my new insights to my external practice, or even if I would be permitted to do so by the local stakeholders of the politics of power. What was also emerging into clearer focus was the fact that I had undergone some form of ontological transformation, the roots of which lay in my past and were added to, nurtured and grew stronger as I progressed through my academic journey of reflective enquiry. The body of the journey has been the years I have been immersed in my learning, engaging with one conceptual framework after another. As I accepted some knowledge, I critically rejected other knowledge, and modified my *knowing* in the moment. My Buddhist values of respect, sensitivity, openness, flexibility, love, non-judgementalism,

non-violence, the capacity to forgive, and compassion have started to solidify into living standards of discernment. I embraced Buddhism as a scaffolding to give me structure and compassion in my life, not realising that the key to my freedom lay not within the framework of any one system of understanding; rather, it lay in my own inner consciousness. I understood that it was my fear that both drove me and blocked me. I understood that the answers to my questions were not external; rather they lay in my own heart. It was that unrelenting force of a compassionate heart that needed to claim its space in my consciousness and show me that I could, in Eisner's (1997) sense, truly fly.

Over these years of incubation of the seeds of my ideas and concerns about healing touch, the inner tacit dimension of my knowing was enabled to move slowly and shape the body of understanding that I was building. I used this very intuitive process consciously when writing this chapter, for in its writing I struggled with all the threads and different ideas and experiences that danced around in my consciousness and thinking (Streubert-Speziale and Carpenter, 2003). I was determined to get it right and therefore focused my concentration on the writing. The harder I concentrated, the more confused and diffuse my writing became. I needed to step back, *walk my talk,* and allow the real voice of what I wanted to say to present itself.

I was stuck in the process of negating my immersion in heuristic methodology by not allowing the osmotic process of knowing and the flow to take place. By trying to force the process I came out of the flow of the process. Being out of the flow brings great stress to me now. One day, in my office, I hit a mental brick wall. I just could not synthesise this chapter correctly. I had reached the stage where if I was not writing and rewriting my thesis and/or reading or preparing papers for conferences, I had great feelings of guilt.

Freire (1970) talked about narrative sickness as being where the writing is passionless - what I was suffering from was narrative addiction.

Jaworski's (1988) "flow" was my lifeline, one where I only felt alive when engaged in the creative flow of ideas and energies within this thesis. My life was colonised by books, knowledge, paradigms. I needed more and more time on the computer to feel the flow of things. Perhaps this is another learning process, for I was becoming a sick individual. I had no life, for my thesis was my life. As with all addictions, the first step in breaking the addiction is recognising the problem.

The answer to my problems came in the shape of a traditional Japanese martial art, a form of archery (Kyudo) that requires a tremendous amount of mental discipline. The form or action one takes is clearly reflected in the shooting. Kyudo became my safety valve. I spent hours early each morning, just before sunrise, in the training school (dojyo). As with most things in traditional Japanese thinking, the obvious is not always the correct way or meaning. I had an extremely high hit rate of 95%. After one session of practice, when I was very pleased with myself, my teacher said to me:

> *What is your inner anger? Yes, you can hit the target, but the purpose of Kyudo is not just hitting the target but the form and dance of the harmony of actions that links head with heart, courage with compassion. With every arrow you release we can see your anger, your suffering, your loss of centre. Such sights in turn cause us pain.* (personal communication, Nakaiama sensei, June 2005)

For a Japanese person to speak so directly is unusual and reflects the high level of insight my teacher has and the love he has shown to me through his teaching, for I completely understood his words.

I went back to basics and studied *form consciousness;* as I concentrated on breathing and posture I found I could not hit the target. The more I tried to hit, the more I missed (just like writing my thesis). However, the faces of my Kyudo colleagues were full of smiles as their warmth reached out to me. My military training had been to locate the target quickly and fire. I had found a layer of my military training that was clouding my thinking, constricting everything at a deep level to that of confrontation with a mindset of my military indoctrination that said *we are the Good Guys and the Enemy are the bad guys.* It had been ten years since I had fired a weapon. I was so surprised by this realisation. My thesis had in one very real sense become my enemy that had to be overcome. This made me realise that my thesis is an extension of me; if I claim to be inclusional and compassionate to others, why was I unable to be loving and compassionate to myself? How could my thesis be the enemy?

Kyudo teachings say that when the form becomes perfect the action leads to a good release, and you hit the target as part of meditation rather than hitting the target aggressively with ego. I trained every day for five hours and slowly my form and my actions improved as peacefulness was restored to my heart and my mind became calm. Often, during my early morning and late evening practice sessions, the words or a chapter of a book or my thesis would surface, sometimes gently and in harmony with a new understanding, at other times like angry bees swarming and demanding my consciousness,

and my shooting would reflect my inner state. Kyudo taught me that the only battle I was fighting was within me.

I clearly had the wrong attitude to writing my thesis. It was time to stop fighting and being afraid of the words and to write the thesis as it wanted to be written, in a creative synthesis. I am reminded of some words I wrote in a previous paper (Adler-Collins 1998), where I stated:

> *The warrior in me no longer feels the tiredness of combat and conflict but feels it is a safe time to sheath the sword of anger. For after the battle has been won on one level another challenge commences, but this time the weapon used will be the sword of understanding, the shield will be compassion and the cause will be love (p. 4).*

Perhaps the most important learning to come out of this experience was the insight it gave me into Japanese thinking. The issues with my faculty that had caused so much heartache and placed me in warrior mode could be seen in a different way.

I was in Japan with a Western attitude, and while real problems existed that were nothing to do with culture, I came to realise that in the very real sense of Buddhist understanding, I was part of the problem and part of the solution. My whiteness was blinding me and a Japanese saying came to mind: *do not seek to find the blame for the problem, seek to find the answer to the problem.*

[It seems that there is a spiral of consciousness that requires us to revisit old issues and patterns of thinking to see if we have really integrated these new ideas and thoughts as praxis. When I mentally look back at the battles I have fought, I feel deeply the sadness and the loss that battling has caused me and others. Why is it that with all I know and understand about peace and harmony, I can still draw the sword of anger? - even though I admit that it takes a lot these days to push me to do so. Injustice and blind abuse of others in lesser positions is probably the one area that I still need to look at.]

This awakening was not one moment of insight where all was revealed, but it occurred over time as I sustained my enquiry and dealt with the issues it brought to the surface. Small but frequent moments of insight occurred as I questioned myself and went through a process of what could only be described as heuristic immersion where I:

Interrogated texts as a critical reader,
Re-read the same texts by suspending judgement,
Felt the same texts by asking the question "How or what is this text speaking to me from my filter of intuition?"
Allowed the knowledge to emerge intuitively into consciousness and then into expression according to Freire (2004) and Freire and Macedo's (1987) understanding of the word.

My intuitive heuristic knowing became my praxis for motivating my learning. By this I mean that each stage produced different understandings and a more complex framing of what the text was trying to convey. Reading and re-reading the same texts at different times with different understandings showed me how much my actual filters of

consciousness were applying boundaries and limitations to my knowing. As my consciousness shifted so did my understanding of certain texts. Such illumination takes place naturally when the researcher gives up trying to force an issue.

[I have vivid recollections of a visit to Japan by my supervisor when we videoed a conversation that took place at a time when I was just about to undergo an operation to test for cancer of the pancreas and my supervisor was telling me about the value of Bernstein's work to my thesis. My engagement with his ideas was not positive; later, under different circumstances, I revisited his session with me and could see why Bernstein and his explanation of coding and knowledge was so important to me. This was a complete reversal of my understanding.]

This process brought me to question the validity of what I knew. Such understanding caused profound changes in my life. I felt that I had been drugged or had had a long illness. A disturbing question bubbled up to my consciousness: *In my search for educational enlightenment had I been infected with some sickness or had I found my cure?* Freire (1997) talks of Education suffering from narrative sickness:

> *...careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrating subject (the teacher) and the patient, listening objectives (the students). The content, whether values or empirical dimensions of reality, tends in the process of being narrated to become lifeless and petrified. Education is suffering from narrative sickness. (p. 70)*

Was I suffering from or acting with Freire's understanding of narrative sickness at the individual level? It was a difficult question to ask of myself but I believe a fair one. Holding up the mirror of truth is akin, I believe, to Plato's Cave analogy where the light of new consciousness shows the dark and dirty places of ignorance which, when viewed in the dark, remain hidden or are the accepted normality. When placed into focus, the glare makes the new insights stark in their clarity. Such times have the potential to transform, in the sense that we are presented with choices and praxis is required. No action or no choice is in fact a choice, and consciousness can slip back down into the comfort zone of habit, ignorance or fear. Praxis includes discomfort and fearfulness as you move into new waters with their uncharted hazards. Usually the transformation cannot be achieved in its totality; at first you are blinded by the light of your realisation and need to create your own shadow so as to see partially. When you become more accustomed to the light you begin to see more until, finally, you can see clearly in the light of new consciousness, and so it was with me.

[What is not so clear from Plato's writings is what happens to the "enlightened" individual after he/she has been rejected by the very people he/she once identified with?]

I would like to show an example of the above as it relates to my real world of practice and not the rarefied world of theory. Here, then, is my understanding and tension of the textual representation required of me by the academy, from the stance of being in my cave in the sense of Plato's *"Republic"*. In my thesis I am required to present the deconstruction of my process to show my claims to know. Not only am I required to move from my positional awareness of integrated inter-connectedness, but I have to do so in a scholarly manner. In so doing, I am in fact a living contradiction, for my means of

representing my forms of knowing are limited to textual representation. The written word is not my way of seeing or knowing as represented in this thesis. Hence there is the possible risk that in the constrained representation of my thinking I could be seen as exclusional, non-holistic and flat. By saying 'flat' I am thinking that the construction of my account cannot offer the full image I wish to present as my forms of knowing. I am in a sense *conforming* to the requirement of the Western academy at this time in its choice of the format, in this case the textual representation of my thesis.

Here is what I believe is a more enlightened and inclusional view of engaging and understanding the use of *the word.* In Chapter 3 of *Pedagogy of the Oppressed,* Freire and Macedo (1997) offer a solution to my looking at the problem in darkness. They suggest that the essence of dialogue is itself *the word* and that the word is more than just an instrument that makes dialogue possible. Freire and Macedo offer two explanations as to the contents of words or their structure. These are (1) reflection and (2) action. Interestingly, they imply that the interactions of these are radically and closely linked. If one is sacrificed - even in part - the other suffers:

> *...there is no true word that is not at the same time a praxis ... An unauthentic word, one which is unable to transform reality, results when dichotomy is imposed upon its constitutive elements. When a word is deprived of its dimensions of action, reflection automatically suffers as well; and the word is changed into idle chatter, into verbalism, into an alienated and alienating "Blah". It becomes an empty word, one which cannot denounce the world, for denunciation is impossible without the commitment to transform, and there is no transformation without action. (p. 87)*

[I believe my facts are grounded my in my praxis, that I have done what I said I would do in developing the curriculum of the healing nurse, teaching it and assessing it, then I can use my words in the authentic meaning of praxis. Through the process of critical pedagogic analysis, my words will be of authentic critical reflection and my thesis will sing its own song of words, alive in the vibrancy of the doing as I accept and joyously engage in the teacher-student /student-teacher relationship as we co-create through our mutual discovery of each other and a form of knowing that will influence the future each of us takes.]

5. 4 Reflecting on scholarship

Freire and Macedo's (1987) writings about oppression and how the oppressed become the oppressors, the use and power of words and the need for praxis, caused me to hesitate and ponder for a moment. Praxis calls for change, but praxis without planning, focus and direction would be the same as words without action. Inspired by Freire's passionate writings (Freire 2004; 1970; Freire and Macedo 1987), I searched for a means to evolve my values as they emerged in my curriculum.

Embracing the ideas of Freire reminded of me of Schön's (1995) paper where he responded to Boyers work on *Scholarship,* which was an equally compelling call for a new epistemology. Schön's paper was important to me as he cited (p. 16) Boyer's (1992) listings of scholarship, which are: *The scholarship of discovery,* Schön suggests that this is the first and most essential form of scholarship; *the scholarship of integration,* which gives meaning to isolated facts that make connections across disciplines; *the scholarship of application,* the scholar asks questions of the nature: "How can knowledge be responsibly applied to consequential problems?"; *the scholarship of teaching,* which

begins with what the teacher knows, and means not only transmitting knowledge but also transforming and extending it as well. Schön suggested that: ... *if integration, application and teaching are to be taken as forms of scholarship ... new scholars must produce knowledge that is testably valid, according to criteria of appropriate rigor (p. 27).*

Schön's engagement enabled me to make my connection by linking Boyer's (1992) scholarships to the disciplines of education. The idea had not previously occurred to me as I had been researching within methodological boxes. Suddenly I could see how to link with and across the disciplines and to do so within a framework of scholarship. Schön further stated:

> *...when we go about the spontaneous, intuitive performance of the actions of everyday life, we show ourselves to be knowledgeable in a special way. When we try to describe it, we find ourselves at a loss, or we produce descriptions that are inappropriate." (p. 29)*

Schön had highlighted an issue that caused me great concern. Here in Japan, in my work context, I found the pedagogy of the power-holders confusing. I sensed that I had failed to discover the coding within the cultural context of my social formation; or what I had discovered was incompatible with my cultural beliefs and expectations. On the one hand I can identify with Boyer's idea that in the scholarship of discovery: . . . *no tenets in the academy are held in higher regard than the commitment to knowledge for its own sake, to freedom of inquiry and to following, in a disciplined fashion, an investigation wherever it may lead.* (p. 17). Yet, on the other hand, the reality of the power issues in play were at times bewildering. My experience of the taught master's programme in education at the

University of Bath (UK) gave me the confidence to question what I was being taught about appropriate forms of representation.

Here in Japan I still experienced the problems outlined by Eisner (1997) when he wrote about the problems and perils of alternative forms of data representation. My social establishment was just not ready for the changes of curriculum that I presented to them. I suspect that it came as just as much of a shock to my superiors as their initial rejection of my ideas was to me. Lyotard (1984, p. 63) speaks of terror and arrogance: ... *countless scientists have seen their "move" ignored or repressed, sometimes for decades, because it too abruptly de-stabilised accepted positions, not only in the university and scientific hierarchy but also in the problematic.* Lyotard suggested that, when an institution of knowledge functions in this manner, it is acting like an ordinary power centre whose behaviour is governed by a principle of homeostasis. Lyotard's words could almost mirror my lived experience. He describes such behaviour from the established institution as equivalent to that of the terrorist. He qualifies terror to mean the efficiency gained by eliminating or threatening to eliminate a player from the language game one shares with him. The player is silenced or consents, not because he has been refuted, but because his ability to participate has been threatened. In Japan such actions can be subtly applied by marginalizing the individual (Furuta and Petrini 2003) and this was my own personal experience. To marginalize an individual is a form of horizontal violence which is so easy to do. If senior faculty act in such a manner, the group will follow. The individual who is being marginalized has no defence other than to work twice as hard to make certain that others are aware of what is going on, to attend meetings, and actively push people for information. I adopted a plan of using memos to ask about meetings and what was

happening in the committees that I had to serve on. By so doing I could and did provide a clear paper evidence trail where I could point out that I had had no replies to my emails, had not been told of meetings and no one had informed me of the content of meetings. It does, however, require tremendous energy to battle marginalization and it is a miserable way to be forced to live.

[My purpose in seeking a doctoral degree in education is to help in the legitimisation of my work that would come from obtaining such a degree. The only way I can extend my influence so as to change nursing in Japan is to have the same academic approval as my peers. The field of nurse education is based firmly on the medical model, which is a hierarchical peer system based on evidence and outcomes in relationship to the delivery of care. Other forms of knowing, such as non-clinical medical models, are seen to detract from the scholarship of nursing (Adler-Collins 2004). The science of nursing has dominant control over nursing knowledge.

Freire's (1970) point that those who have experienced abuse can themselves become abusers is a salient point here and now in Japan. For Japanese nurses, such a system will only change when future scholars open up nurse education to be an inclusional process embracing different learning needs and methodologies. My passion is for teaching. According to Boyer (1999), teaching, at its best, means not only transmitting knowledge, but transforming and extending it as well. This being the case, such a process of teaching pushes the teacher, the student and the faculty to new levels of understanding. In the end, inspired teaching keeps the flame of scholarship alive. Boyer implies that his second scholarship, that of integration, requires serious disciplined work that seeks to interpret, draw together, and bring new insights to bear on original research. The distinction between

discovery and integration is that those engaged in discovery ask: What is to be known, what is yet to be found? Those engaged in integration ask: What do the findings mean? These are all good questions, yet at different stages of the researcher's enquiry.]

Jenson (2004) sheds some insights on my dilemma and concerns in relationship to the application of power referred to in Bernstein's discursive gap analogy. He writes about non-Western states as follows:

> *The state - which represents the interests of a particular set of elites - governs through a combination of coercion and violence that is typically quite brutal, and propaganda that typically is heavy-handed. In that formula intellects have a clear role: Serve the state by articulating values and describing social, political and economical forces in a fashion consistent with state power and its ideology (p. 1).*

Jenson (2004) suggests that in Western liberal capitalist democracy, the state that represents the same groups of elites as the non-Western states both maintains a monopoly on violence and uses it when it is necessary to maintain control. [*I have personal experience of this during my service in the British army where I saw civil power transferred to military control. In the United Kingdom a very clear chain of events has to be followed in the escalation process leading to the military and/or police resorting to 'crowd control' techniques of tear gas, water cannon and snatch squads. On several occasions when serving in the military on peacekeeping duties in different countries I could see that the chain of escalation was much shorter and the response more violent.*]

Jenson (2004) suggests that, because of advances made in educating the population to think, the Western state cannot rule simply by force or crude propaganda. Those who rule from positions of power recognise that one advantage of a seemingly more open society is that it fosters dynamic creative intellectualism that produces innovation. To elites, that innovation is desirable in the realms of sciences both pure and applied, but presents a clear and tangible threat to its control when encouraged in the humanities and social sciences.

I therefore believe that I am articulating a control paradox, that being: *How to encourage innovation in one arena but discourage it in others?* This control paradox is at the very heart of the politics of power. Scholarship in the form of critical pedagogy tackles this by challenging the ethics of the power-holders and laying down a challenge to critical theorists and critical educators to join, in solidarity, a living praxis; one that is willing to break with the politics of competition and internalised notions of superiority, or that buys into the process of demonizing difference. But, most importantly, I believe that the power issues of power itself can only be broken when scholarly critical thinkers, educators and practitioners break free from the desire to be recognized and approved, and hence legitimated by those who hold official power. What I am describing is for me the implementation of the Buddhist teachings of the Noble Truths that would remove the desire, the suffering and the attachment. I seek to live in compassion and service. My scholarship and service has to be transparent in terms of bias, which I hold either on a conscious or unconscious level. In the next section I address another area of complexity related to representing my knowing into knowledge, and take my reader to the problematic area of race.

5. 4. 1 Challenges to my ontological positioning: My lens of whiteness

I am mindful that I live and work in areas that are a mix of different teachings and cultures, and at times the differences become blurred as to what is influencing what when new knowledge emerges from the synergy and integration of the different knowledge and power bases. The potential to offend or to have misunderstandings is increased when an individual is working outside the normal circles and influences of their race. I reluctantly had to move my focus to the impact of politics, gender and race issues on my thinking. I was deeply shocked by the ignorance and naivety of many of the traditional beliefs I held. My naivety was revealed to me when one mixed-race colleague in England told me, in a heated debate, that I was: . . . *Secure in the blindness of my white gaze, confident in its superiority, arrogant to the history of suffering and oppression on which it was built. (Murray, 2000, personal communication, 22 April).* Someone else's truth can sometimes wound and scarify. My colleague was in fact partially correct and had opened my eyes to another aspect of viewing insider/outsider dynamics. This challenge to my ontological values sent me into a tailspin of sorts, as I was not aware of the race values that were embodied in my psyche. I had never questioned my culture with the critical gaze of enquiry.

My non-engagement was due to my life's journey. As I have written about before in my autobiography (Adler-Collins 1996), because of the abuse and pain of my childhood I had never thought of myself as being privileged in any way, either by birth or circumstances. My having a white skin, or how some non-white people would see my whiteness, had just never occurred to me. However, I am thankful for my colleague's insights. I also recognised that his hurt and pain were his issues to which I could only respond with love and inclusional compassion. I also believe that I have moved beyond the same pain, caused by my own wounds of life and birth, and transformed those wounds into an

understanding that my issues are not about a bad attitude to race but just about being a misinformed and often wounded individual. I believe now that I have faced these issues honestly and openly in seeking to understand who I am and the universal values of love, compassion, non-judgementalism and discernment that I hold. My colleague's challenge came from a space that I had no wish to be in, and it showed me how far I had moved in my desire not to wound others or reinforce the negativity of values that I did not share. Spiritually, I was able to discern when it is correct to look for the learning that I needed and own what is mine, and to gently but firmly let the other have back that which is not mine.

[Reflecting on: Where do I start in trying to articulate the process that was both painful and a release? Carey (1998, p18) stated: ... The twentieth century has been characterised by three developments of great political importance: the growth of democracy, the growth of corporate power, and the growth of corporate propaganda as a means of protecting corporate power against democracy. When I started this doctoral enquiry, I naively thought it would be about values, education and healing in relationship to nursing. Yet, as my research continues and the writing up of that research culminates in this thesis, Carey's words take on a new significance. I find that as my political awareness has broadened and my knowing increased, I am less certain of the rightness of my whiteness (Howard 1999). At the start of my research my whiteness was not an issue to me as I was colour-blind towards my colleague. I believe that I see with a colourless gaze that embodies my spiritual values of love and compassion. As a Buddhist I do not see just colour, rather I see the values and filters of colour as being just an aspect that informs the contextual identity of self. Howard points out the stance my colleagues could take about me: " a colour-blind middle-class White person, unable to see his own privilege ... to a

state of intercultural competence and a commitment to eliminating injustice and racism". (p. 91).

The discussion of white identity development that ends Howard's book suggests that others who consider themselves white might move through a series of stages when confronted with the legacy of whiteness. Howard presented the stages as follows:

> *... In the first stage – Contact – a person may discover his or her Whiteness, often through experiencing some type of "wake-up call," personally or vicariously (perhaps through literature). This stage is followed by Disintegration, a period of questioning (and often feeling guilty about) one's Whiteness. Finally, after a period of discomfort and probably a number of failed attempts at intercultural competence, one may reach the stage of Autonomy by developing a thoroughly transformed, diversity-affirming identity. Here, the person is able and motivated to work deliberately to challenge oppression in both self and others. However, what is of particular relevance in classrooms is that not everyone who enters the Contact stage reaches the Autonomy stage. Some resolve the uncomfortable feelings stirred up by the initial confrontation with Whiteness by entering the Reintegration stage. Reintegration is characterized by ... regression to previously held prejudices and the reassertion of racist beliefs (p. 91).*

Contextually, I am the face of the minority here in Japan; I am the only white teacher in a faculty of 68 teachers, of whom only two speak English. One is the English teacher, who has little understanding of the field, educational enquiry or nursing; and the other studied

for her PhD in the USA and opposes my research because she firmly believes that action research is not real research. I've experienced isolation in ways I never thought possible.

Living as I do in the countryside, where few people have ever seen or spoken to a foreigner, still brings about frank open stares, pointed fingers and giggles from children. I have become used to being stared at in public, approached in restaurants and, on odd occasions, abused at night-time, usually by drunken individuals.

I have also become used to the racial issues that affect foreigners living in Japan. I can clearly understand how somebody with a skin colour that is not white feels living in England. Here in Japan I struggle with the language, the culture and the strangeness of everything. Even the simplest things, like ordering stationery, making a telephone call, using the computer system, library, public transport, toilets and the everyday mundane things I take for granted, are different and often problematic for me. This has been the context of my research situation.

My whiteness was and is a barrier to some but not many. I had poor but improving linguistic skills that created a dependency and reliance on translators. This was highly problematic as third party conversations are so difficult when it comes to understanding the true meanings of what is said.

In a society that appears to the outside world as so orderly and group orientated, why, I ask myself, is the sharing and co-operation of ideas and knowledge (in my opinion) so poor? Could I be contributing to the problem by the way in which I am asking questions? Perhaps I could be asking better questions of myself.

I have lived the scenario that Howard describes, from the wake-up call of my colleague to researching and studying my whiteness and colour-blindness with a Buddhist filter of non-judgementalism. I believe I have moved into the stage of Autonomy described by Howard, and this I refer to as a colourless gaze.

Japan has had a colonial past and there are strong nationalist tendencies still present, so being the only white person in the faculty has on occasions brought about racist remarks from both faculty and students directed at me. From faculty, these usually come about in relationship to a discussion that will end with: 'This is Japan; you must do it the Japanese way. This was a statement that often left me confused, for when I asked what the Japanese way was no-one knew or could agree upon a consistent answer. Yet in my day-to-day living I experience the Japanese way.

In public situations the Japanese are usually very friendly and superficial. Much is done to avoid confrontation, which could just be based on shyness or cultural influences. There are many other small racial points where I believe I have the choice to be offended or inclusional, the latter in the sense that I do not engage with the individual's racism and see the person as they are.

In terms of racist remarks and comments from my students in the classroom, there have been remarkably few of them, and when they have occurred I just choose to gently make the student aware that their opinions could be construed to be racist, even when they were obviously so, and ask them to be more mindful in the future. I attempt to be lovingly honest with my own attitude towards race issues and my praxis as a global teacher.]

This thesis is being written in a political climate of change which reflects all of the above tensions. Some current issues at the time of writing this thesis are: My thesis is about touch, in particular safe therapeutic touch for healing and bringing comfort. What one culture or individual deems as appropriate touch can be seen as inappropriate and abusive by another. The issue of touch is complex and deeply grounded in the norms of the society where it is practised. Questioning those accepted norms is in itself, problematic, and strong emotions are raised.

I have to deal with incidents from my own faculty, such as staff projecting on to me their own issues concerning touch and the role of male nurses. The complex issues of sex and sexuality have emerged again in a culture that has very strong gender-based rules concerning behaviour, and power issues between the sexes.

By tradition, nursing is seen as a female occupation. In Japan, nursing is an area where female researchers can reach positions of leadership that would be harder to achieve outside the field of nursing (Takemura and Kanda, 2003; Hisama, 2000). By 'harder to achieve', I mean that Japan is a patriarchal society with very large gaps between the opportunities that exist for men and for women, and certain jobs are highly biased towards men. Arguing logically or professionally, using academic critical analysis to show the inappropriate thinking such individuals have, is problematic as these people engage in limited debate and such engagement is through their own biases and filters. The debate is therefore often illogical and irrational but none the less destructive.

Educational debates of the critical nature that I was used to and thrived upon in the Western academy were absent from my academic life in Japan; for, as already mentioned, academic discourse is not a normative practice within the Japanese educational setting. Japanese scholars do not sit down and discuss different teaching methodologies just for the joy of exploring various educational stances. The norm, as I have seen in the context of my working situation, is for the hierarchical system and the direction of the professor to set the tone and the expected responses. Cross-methodological seeding of ideas, such as the values of healing massage and touch in midwifery (Richardson 2001; Magee 2005), or terminal care (Kottow 2001), or confined bed rest, are not encouraged by the compartmentalisation of knowledge and the assigning of power to the authority, personality and experience of the individual sitting in the professor's chair. Such academic blindness is not just an issue of race; it is far more complex than that, embracing how Japanese educators see themselves, on what they build their self image, and where their power base resides.

I have developed the role of a bridge between my two cultures through the positive means of bringing and sharing merged forms of understanding from both platforms, the academy of the West where I will be validated and the academy of the East where I practice.

World events and changes in the Japanese society in which I live and work, and to which I am deeply committed both as a citizen and as a foreigner, have, I suspect, been reflected in my thesis. I have maintained my focus on what has been a sustained enquiry into the development and testing of my curriculum and its development. Such development does not, nor can it, take place in an educational or social vacuum. Political will to innovate is often driven by the necessity to change, which is driven in turn by external sociological

forces such as employment, health, education, and of course personal complex power relationships. Such forces are not logical nor even as predictable as one might think or hope. However, they impact very directly on the environment and in the context relating to the carrying out of this research.

[It seems that there is a mismatch between political moves and industry. Japan is such a conservative culture that changes are talked about in terms of decades. The educational elite within the universities face changes that they have not been trained for, including those of being commercially aware and having short-term job contracts. This causes insecurity and doubts about the future, pensions and lifestyles that many will find hard to rise above. These tensions are very present in my faculty at this time, compounded with recent events such as the North Korean testing of a nuclear device that have polarised attitudes towards foreigners.]

To the external critical observer, the above could seem like chaos, doubting or being negative. I am a great believer in chaos and doubt as part of the natural order of change. As I challenge old conditioned patterns and thinking, I wobble a bit as I reform the matrix of reality and my new truths. Doubt is not a negative state of mind but rather one of positive enquiry. Having doubt frees my mind from the constraints of being told something is something. It gives me space to come to my own conclusions and enables me to have the freedom to formulate my own enquires and surf the *potential discursive gap* (Bernstein 2000) between thinkable and unthinkable forms of knowledge.

As I bring my consciousness to focus on a perceived boundary to my understanding, I do so from my understanding of Rayner's (2003) notion of boundaries being dynamic, fluid and permeable. My consciousness actively seeks the dissolving of boundaries in myself, my classroom, my students and my faculty through self-study enquiry. Engaging such boundaries that have become solidified, impermeable or just in need of refreshing is my purpose in my efforts to communicate and clarify my values as emergent standards of judgement. By 'engagement' I mean that I seek to reform them as fluid dynamic boundaries, open and inclusive to new forms of knowing and knowledge as my students, my colleagues and I co-create new understandings.

There is a process of mystery at work within this thesis (Thorne 2000), one that I acknowledge and respect. I am aware that words such as 'mystery' are uncomfortable to the Western academy. I feel a sense of tension within me as I am writing. This tension revolves around the presumed divide between 'East' and 'West'. I am yet to be convinced that there is a divide other than the one that is created in terms of self-serving power relationships by a powerful minority, a relic of the colonial history of humanity. It is part of my stated purpose in this thesis to show how I transcend/reconcile the reciprocal orthodoxies of 'West and East' in terms of bridge building and inclusional thinking. I do believe that for me there are very different philosophical approaches to knowledge and knowledge generation. These represent different parts of the whole, grounded in the cultural understanding from which such knowledge arises.

In the writing of this thesis I am acutely conscious of the debate that rages around issues of colonialism and post-colonialism (Loomba 1998; Murray 2005). It is not part of this thesis to try to resolve these tensions or offer solutions other than where the tensions impact

directly on my field of practice and understanding. Nor should it be, for I believe that the West (I am using West in the context of any country using colonial Western values that have been introduced from a Western paradigm) fixates on factual knowledge, empirical forms of knowing, closure, finding clear answers, and defining clear and solid bodies of empirical knowledge. Such a methodology is very uneasy with open amorphous bodies of knowledge that it cannot control and that offer no clear answers.

While I felt it was next to impossible to highlight all my learning, I did experience critical events leading to my ontological changes. I explored these events, and what they taught me, and, as a result, I modified my thinking and my practice. I explored my understanding of my own racial teachings, and the embodied values of my *whiteness* (Adler-Collins, 2005; Adler-Collins and Ohmi, 2005) that proved to be inappropriate for teaching in another culture. I extended my understanding of Japanese culture as I analysed my students' data sets from their reflective journals, portfolios and evaluations of my teaching. I did this by heuristically immersing myself (Moustakas 1990) in the writings of Dr Takeo Doi, a Japanese psychiatrist, and Lebra Sugiyama's (1976) understandings of how Japanese people think. In Japanese, culturally embedded words such as *omote* (public, front) and *ura* (private, inside) are paired with opposing concepts such as *tatemae* (public truth and fiction) and *honne* (private truth). *Tatemae* and *honne* refer to one's feelings about something, while *ura* and *omote* are used more in terms of how something looks. One famous Japanese proverb goes: a man has three hearts—the one in his mouth he shows to the world; the one in his throat he shows to his friends; the one in his chest he keeps only to himself.

I have moved away from the embedded *rightness of my whiteness.* What appeared was a filter of my being that shocked me deeply by its emergence. I analysed this in depth, using a critical incident of a moment of my own realisation, that despite my claim to have the Buddhist gaze of *colourlessness*, I was, in fact, teaching from a position of whiteness. In this thesis I show my moving from the stance of a Euro-centric teacher to that of one who can see the strengths and problems of both Eastern and Western thinking. Each filter of understanding, each framework, offers different positions and insights that inform and challenge my own epistemology and ontology.

5. 5 Summary

At the beginning of this chapter I wrote I would clarify my meanings of inclusional respect, originality, caution and tolerance. Through this process other values have emerged and are embedded in my knowing these are those of love, compassion, passion, non-judgementalisim, patience, discernment, intuition and enquiry. I believe that I have made these clear to my reader. I have identified how they have emerged in the context of my enquiry and how they can impact on my thinking. It is these values that will be used for the remainder of this thesis as my living standards of discernment.

In the next chapter I examine the pedagogy of my claims to know and explore the process, turning theory into fact in my classroom and my social formation. I use the methodology of self-reflection as a means of asking and answering questions to myself around the core or focus of my enquiry (McCarthy 1994; Jones 1998). I move from knowing to pedagogising my knowing within the new curriculum of the healing nurse. I ask the question and show the process of: *How do I turn theory into practice*? I refer to and engage with text to support or clarify my question. I show the educational issues and politics that shaped the original curriculum. I address the issues of educational standards

and the framing of the curriculum. I show how a values base unit for the curriculum was developed for the healing curriculum.

Chapter 6

Pedagogising of my claims to know in the development of an *inclusional* pedagogy of the unique

6. 0 The previous chapters presented my insights into my belief system and how I think, in terms of my enquiry into what structures and influences my thinking and knowing. The purpose of this chapter is to look at what it means to me to become a critical educator and to revisit the development of my educational pedagogy. I engage with my curriculum issues, in terms of their history, theory, design, assessment and evaluation. This chapter evidences my original contribution to education by showing how the development and format of the values that I have made explicit emerged into living standards for a healing curriculum. These standards, with their embedded inclusional thinking and values, combined with the authority and power of the state, were moved from ideas on paper to the reality of praxis. Standards in nursing are important to me as I care deeply about my profession. As a profession I feel that we need to ask and find answers to the questions of what direction our profession is going to take and, as educators look to our inner teachers, namely our hearts, to see if we are truly educating our future nurses in care and critical thinking. This is necessary alongside inculcating ideas of the autonomy of thinking, including acceptance of the responsibility of such thinking when transformed to praxis. This chapter shows the human side of moving an idea forward, as it weaves its path to acceptance as a valid knowledge base. The ideas have been shaped and moulded by many different sources which are discussed in this chapter, yet throughout the process the original idea of compassionate critical caring has never wavered or been changed. What

has been modified is the cultural sensitivity of the learning outcomes in their cultural context.

This chapter pays close attention to the process of my pedagogising my claims to know and my knowledge, examining the development, implementation, assessment, and evaluation of my curriculum for healing reflecting nurses in a Japanese university. I will explain my self-critique process as an educator. This includes how I integrated my declared values into my curriculum. I am not using 'critical' in the sense of a *bad* thing or to *criticise,* rather I am using Wink's (2005, p. 31) sense of critical, to mean *seeing beyond.* Becoming critical is for me a process of prodding and probing, of not actually being sure what I am going to stir up or reveal in myself, my values and my practice as I seek to realise my insightfulness.

6. 1 The process of enquiry: Becoming critical

During my last visit to my supervisor in England, in September 2006, as I was preparing to present two papers at the British Educational Research Association annual conference, I came to realise that I had been studying for ten years. During those ten years, I had done all I could to master the student role of a knowledge gatherer and researcher as I passed through the higher education system of the United Kingdom. Here I was, just months away from finishing my PhD thesis, when the realisation hit me that I had the authority of my own scholarship and could ground what I wanted to say in the depth and breadth of my reading. I needed to let go of being the universal student and move into a maturity of engagement with creating my own knowing. I came to realise that I could tell my stories in narrative form and still be scholarly and critical. This process had been so long in the

realisation that I felt both relief and a grieving, for I could no longer lay claim to being the student - instead, I now had to accept the authority of my learning and seek to use it wisely.

[Each of us has our own worlds that are part of the reality of who we think we are. I can choose to enrich myself and others by the living and sharing of these worlds. My own unique world is the culture I know best; it is where I feel the most at home. I speak the language and understand the codes, both explicit and implicit, yet no-one's world or culture is 'best' or most correct. Becoming critical has enabled me to free myself from inappropriate forms of thinking in myself, and to see with a joy of celebration the other's forms of knowing which can so enrich my own existence. Becoming critical has given me courage to enquire and such enquiry has become my treasure-box as I reveal the differing and complex layers of my own humanness, and that of others, in and around my world.]

I recognise that I am a product of my own educative journey, one where reflective practice and researching my own understanding of my Western "I" are fundamental aspects of my own being. Yet, in the same context, I see my Eastern Buddhist understanding as the dissolving of the concept of my "I", and as being equally important and fundamental. Being and becoming critical are now key aspects of my ontology, yet I struggle with trying to see the separate areas of me, namely those of the nurse, the teacher, the reflective practitioner and researcher, as separate items or areas. For me they are all parts of my whole understanding and existence; in fact they form my inclusional/holonic concept of myself (Wilber 2000; Rayner 2003), which is constantly evolving as I seek understanding of my "I" in my living educational theory. I find myself, a Western white man, in an Eastern society fighting for Eastern values against an Eastern system of education that has become so colonised by the West that they are at times more Western than the West. Evidence-based nursing has an important role to play in nursing, but it has to be balanced

with the not so easy to prove needs of spirituality, cultural awareness and compassion. As previously discussed, after the Second World War the United States rewrote the Japanese constitution and introduced an American model of healthcare and nurse education. Some Japanese scholars are voicing similar opinions, for example Hisama (2000) is also critical of modern Japanese nursing following blindly a Western model of nursing while at the same time acknowledging that Japanese nursing makes rapid progress when it works in association with other countries and cultures (p.454). Sato (1986, p.216) suggests that: "*...an examination of the methodology of nursing in Japan and the recovery of the identity of nurses is important.*" What I am suggesting is that Japanese nursing has a strong history of spiritual caring (Hisama, p.451) and a middle way needs to be sought by Japanese nurse scholars, one that is inclusional and embraces both medical and spiritual concepts of care.

In my MA dissertation (Adler-Collins 2000) I delineated my epistemology and explored my ontology concerning the issues of *space creating* and how such a space was opened, held and protected by my values of love, compassion and critical reflection. Over a period of ten years, I created healing spaces that were protected through my enactment of those values that provided the necessary conditions for the healing of others. My praxis was to create, maintain and understand a safe healing space and to construct a valid account of my professional practice. There seems to be a process at work in becoming critical. It is not something that happens suddenly; however, insights happen in a *flash of inspiration*, although I would argue that even such flashes are grounded in a database of knowing. Such a database is acquired over time and accessed by critical keys of consciousness. Wink (2005, p. 5) refers to becoming critical as *critical pedagogy*, which she says includes the process: *to name, to reflect, critically act.* However, I sense that Wink's process needs further engagement and exploration. Wink stressed the need *to name the problem.* In

order to name the problem, a complex order of thinking must take place in terms of consciousness and values. Analysis can only occur when and after a known knowledge base is used as the benchmark against which I can assess any new data, situation or knowledge. This knowledge base is highly complex and evolves as new actions and the ideas of others are processed by our sensory input and weighed against what we know, experience and remember. In order to give a name to the problem we have to see it, but seeing is problematic, subjective and not always reliable. I ask myself the question: *How then do I see?,* closely followed by: *How does my seeing affect or enhance my becoming critical?*

[There is no easy or short answer to the complexity of the above questions. To become critical I need to make discernments. I need to understand that these discernments may be flawed at best or even outrightly mistaken. In a lively debate with my supervisor, the different understandings of 'mistaken' and 'making mistakes' came to light between us. My supervisor believes that we can make mistakes which are judgement calls grounded in the assessment of a situational outcome. I, with my Buddhist understanding, do not believe in making mistakes. Rather I believe that all I do is for my learning, the consequences of all my actions are for my understanding and enlightenment. There are situations which I do not wish to repeat; if I do repeat them then the teachings of that situation re-present themselves. This links into the Buddhist understanding that every one, thing, form, object is your teacher. I need to understand that the 'seeing' I do is subjective to my learning and my capacity to step outside what is the given norm. By this I mean that even to see that something is wrong, one first has to think that something is not right. Where, or how, this trigger for the formation of a question to interrogate comes to consciousness intrigues me. Maybe it is the influence of or exposure to the ideas of others, the violation of a held morality or ethic, or value. I do

not know. Yet it seems to me that without inclusional thinking in terms of the questioning of the thought, there is no place to go in order to see.]

To reflect critically: Here again I have what appears to be a simple statement, but when looked at in greater depth it poses some interesting questions. In my understanding, if I reflect then I am looking backwards at events in general terms. My consciousness is placed in the past and I become the observer of events and my actions and feelings. *Yet of what value is reflection if the values base of emotions and knowledge is not consciously known and understood? Of what value is reflection when the bias we hold colours all that we see?* The very construction of the word 'reflection' speaks to me of images that have been distorted, as all reflections are by the source of the reflection. In the case of mirrors it is light; in the case of consciousness it is the filters of my senses, memories, experiences and actions that reflect back to my consciousness. Embodied within each of us is the bias of the cause and, for me, the implications of that bias are extended into and beyond my praxis. Therefore, to give reflection too much value is problematic and I believe flawed. However, in what seems a living contradiction, reflections demand much attention, conscious thought, and practice. Such practice is brought about by working with the art of enquiring of oneself in a Socratic manner and, more importantly, opening up one's internal thinking and enquiry to examination, testing and/or validation with the ideas and thoughts of others.

[Perhaps I am dealing with my own Buddhist filters as I seek to move my reflection of the moment to be in the moment. Reflective practice is often used in nursing to include the concept of learned

knowledge gleaned from experience of the actual results of theory in practice. I can assess how to clean a wound because of the actions I have performed in the past. As I apply the results of those actions to the conditions I am seeing now I can critically assess, with a degree of certainty, that such and such is a good course of action. My knowing is also reinforced by the knowledge base of learning that belongs to my profession. I strongly believe that there are different forms of reflection that are linked to space and time. I examine in Chapter 7 a critical incident where this point is explored at more length and in greater depth.]

The last element of Wink's statement above is: *To critically act.* Such an action assumes that your reflections have informed your praxis and such praxis is under the conscious scrutiny of the self or ego which is evaluating each and every aspect of the process. I believe that critical praxis is something I strive for; a state of mind that is in tune with the moment, informing my teaching as I respond to the needs of my students. The opposite of critical praxis is mindless action, performed under the premise: *doing something is better than doing nothing.* It has been my experience that to act in haste means to repent at leisure. I would extend Wink's ideas with the addition of having to hand some process for evaluation and modification of thought, word or deed that comes from my praxis and informs new cycles of thought, leading to new praxis. Nieto (1996) suggested that becoming critical is an exploder of myths, and I can certainly confirm that many of my own myths have been exploded as I sought a state of critical awareness.

6. 2 The process of engagement: Turning theory into practice

6. 2. 1 Early days: Reflections

I clearly remember when the idea of developing a curriculum for healing first presented itself to me. In 1995 I was between positions (the polite way of saying unemployed!), working as a volunteer manager at an addiction drop-in centre in Glastonbury (UK). Glastonbury is famous for its hosting of an annual music festival, and in its chequered past it lays claim to being the home of the hero of English folk history, King Arthur of the Knights of the Round Table. It is a vortex for people on their spiritual quests, with an exotic mix of covens, earth mothers, sun children, the black arts and no doubt a few Harry Potter fans. Workshops for enlightenment, spiritual gurus and soul partners abound. It is a place where being *weird* is actually quite normal. I used to frequent a local watering hole called the Blue Note Café which served delicious vegetarian food to a background of rhythmic blues and didgeridoos, and at very reasonable prices for a between-positions spiritual traveller like myself who was looking to realise his inner child, address his femininity issues, learn to tie his ponytail and, of course, realise his universal potential of being an ascended master and saving the universe. The matter of cash was important as the work at the centre was for food and board. I have written at length about this period in (Adler-Collins 1996). I had experience in my work of people who had tried strange alternative medicines, healings and therapies along with cocktails of organic herbs and plants and strange tobacco. I experienced a deep sense of dis-ease as I attended more workshops and became critical of the content of these workshops. I was critical in the sense that many participants could neither substantiate their therapeutic claims nor say where their body of knowledge came from. When asked, the most common reply was that it was channelled from a spiritual teacher, a guide, or was inspirational. Of more concern to me was meeting an ever-increasing number of nurses who came to these courses as they

sought ways of improving their patients' therapeutic care. In England, nurse licensing is very clear in that the nurse is legally responsible for his/her actions. Including aromatherapy, reflexology and other forms of alternative healing in nursing care was and is highly problematic. What was also very clear was that there was no regulatory process within the teaching of complementary medicine and healing. Anyone could set up a centre or a school and become a teacher. At this time I was reading the work of Skolimowski (1993, 1994) and thinking deeply about his words :. . *We are still novices in the art of thinking. Great discoveries in ourselves and in the cosmos at large will depend on the invention of new forms of thinking, you are what you think (p. 169).* If new ways of thinking are the way forward, then it becomes a matter of importance to learn what the present thinking of the government and the health care sector is.

Historically, the field of training in complementary medicine has been surrounded by controversy, and there has been a lack of clear understanding of the nature of professional standards or practice in complementary medicine and the complex process of validating the standards. I used my work as a complementary therapist (Adler-Collins 1999) as a starting point for extrapolating my meanings and values from within my practice.

After 1995 I moved to my own centre with the intention of opening a school and clinic and, through studying my own practice as a Director of a School of Complementary Medicine, a Registered Nurse, practising therapist and researcher, to offer some insights on the way my curriculum evolved over time (Adler-Collins 1999). I hoped to overcome the problem highlighted by Johannessen (1994):

Another problem in research on unconventional Medicine seems to be that many unconventional practitioners have no training in research and therefore have difficulties performing research of [an] adequate standard (p. 57).

Johannessen (1994). COST European Commission

The above report by the European Commission acted as a challenge to me to become involved in the design and implementation of standards in complementary medicine. At that time I had no idea what it would entail or where it would lead, nor had I any conception of what it would cost.

6. 2. 2 Early beginnings and context

My curriculum development was grounded in its national and European context. The following gives a clear insight into the issues I was facing which shaped my thinking and my praxis. *Government policy permits a doctor registered with the General Medical Council (GMC) to use or prescribe therapies (BHSS letter UNP/13 of 2.9.1985).* The United Kingdom Government's statement of 3rd December 1991 confirmed a Registered Medical Practitioner's right to delegate treatment of patients to specialists, including complementary therapists. Such treatment can be paid for either by the Health Authorities

or fund-holding GPs. What the statement conspicuously did not say was that it gave any form of approval to any particular therapy. The responsibility clearly remained that of the prescribing doctor, hence the term complementary medicine was born as it was complementary to the care of a doctor and not a replacement for it. Complementary medical treatments such as aromatherapy and healing touch became an attractive option for nurses seeking to find ways of helping the recovery process of their patients. This is a very important distinction from alternative medicine, which is outside the authority and responsibility of doctors because alternative therapists claim autonomy in diagnosis and treatment.

The GMC's rules for doctors, published in *Professional Conduct and Discipline: Fitness to Practice* dated February 1991 (paragraphs 42 and 43), allow a doctor to delegate to persons trained to perform specialist functions, treatments or procedures provided that he (the doctor) retains ultimate responsibility for the management of the patient.

In 1994 the Government, through the Department of Employment, commissioned a project in which National Occupational Standards for health and social care would be developed. West Yorkshire Health Authority has published Guidelines (1995) for the employment of complementary therapists in the NHS. There are as yet, however, no national standards for training, curriculum, assessment or validation of therapists, and the British Complementary Medicine Association (BCMA) Executive Committee is still seeking trust status.

6. 2. 3 The European context

The European Union has undertaken developments on several fronts relating to complementary medicine, its direction and training standards. The European Parliament document, reference A3029194 part B, 1994, was issued by the Committee of Environment, Public Health and Consumer Protection. This shows that complementary health practitioners (Heilpraktiker in Germany) are treated differently in different countries. Six member countries of the European Union either tolerate the profession or recognise it officially. The approach in the United Kingdom and Ireland is based on Common Law dating back nearly four hundred years. Since 1970 Denmark has permitted people who are not doctors to practice non-conventional medicine subject to certain conditions. Germany recognised the profession of Heilpraktiker in 1939. Since 1981 the Netherlands has not prosecuted complementary health practitioners and a bill to recognise them as an independent profession is currently being drafted. In Spain, finally, the Supreme Court has ceased to convict practitioners who are not doctors.

Each country wishes to protect its citizens, and the European Union is faced with a paradoxical situation in which a health practitioner who is recognised as competent and practices in one country may be prosecuted in another member country for practicing illegal medicine. This situation conflicts with the principles of the Treaty of Rome, in particular those concerning the free movement of persons and the freedom of establishment (Title 111, Articles 52, 56 of the Treaty of Rome).

... The Commission states that proof of therapeutic efficacy cannot be obtained by generally accepted scientific methods. The Commission requires a guarantee relating to training and suggests that legislation must be enacted on teaching by specifying the content and establishing who is competent to teach, and goes further to suggest that the teaching structure should be to university standard qualifications or a high level diploma. Such study should take place in university facilities or private institutions licensed and subsidised by national authorities. These should lead towards a state recognised diploma.

(European Parliament document A3029194 Part B.)

In 1990 the Committee of Environment, Public Health and Consumer Protection presented a proposal for a European Directive aimed at widening the scopes of European Directives 65/65/EEC and 75/319/EEC by including homeopathic medical products. This proposal was included in Directive 92/73/EEC. The European Parliament was consulted and was called upon by the Commission, by a large majority, to implement all the appropriate measures to ensure the harmonisation and status of complementary medicine.

[An Explanatory Statement (1995) on the status of complementary medicine in Europe hinted at things to come and there was an attempt by the EEC (now the EU) to regulate training in complementary medicine. This was known as the Lannoye report. Lannoye's comprehensive report on the status of complementary medicine in Europe brought together a series of European papers and made recommendations for the harmonisation of training standards in complementary medicine within member states. It championed a higher education platform for the education of therapists across borders. The report called for the licensing of centres of excellence and their working

towards state approved qualifications. It was critical of the several member states who actually contravened the Treaty of Rome, which calls for cross-transference of skills across the borders of member countries. An important point made in this report was that being a qualified doctor does not mean that you automatically have the right to be a complementary therapist. It implied that further training is required. A point to note is that they were looking for a training period of 4-5 years at higher education or university level (Paper A3-0291-94 part B. EEC Commission Brussels). I wanted to be part of this process and so I joined the British Complementary Medicine Association. In 1996 I was voted on to the executive council where I helped to respond to the Lannoye report. My interest in standards for nurses was well and truly burning bright at this time. It needed to be, for I was in no way ready for the politics of money and power in relation to the complementary medical sector. As this sector is part of the private sector, and is driven by business needs and drives, getting the different groups to work together was almost impossible. Claims made by therapies such as aromatherapy and reflexology, to name but two, just could not stand up to critical examination. Often the therapists were commercially motivated and linked to private schools that licensed practitioners at will, with vastly different inputs of knowledge that were never challenged. Such dishonesty in terms of products and the claims of what the oils could do as cures were, and still are, major stumbling blocks to the acceptance by the establishment of aromatherapy as a viable tool.

As a member of the BCMA executive I was concerned about many items in the Lannoye report, but at the same time could completely understand the vision of the objectives, both short- and long-term, alluded to within the report. We produced an internal paper that called into question the use of the words 'alternative' and 'complementary', as there is much play with the semantics of words which do however bear great relevance. Alternative medicine is practiced without the use or input of a qualified doctor. Complementary medicine is exactly that; it complements the care already being

given by a qualified doctor. The document in itself was self-serving; this is hardly surprising because the BCMA represents 25,000 practitioners.

The document outlined our concerns about Lannoye, and in certain areas tells Lannoye what the UK position is. The disturbing thing about this document is that it takes the viewpoint that the BCMA has the right to view this platform as its own. One of the interesting factors of the report, however, is that it does appear to accept most of the Lannoye report including element 1, which refers to the training of complementary therapists at a higher educational level leading to a state award. This is quite surprising really, as most of the therapists within the BCMA have very poor qualifications. The implementation of the Lannoye report is going to cause the sector as a whole tremendous difficulty if it goes its own way. The BCMA makes no reference to how the Lannoye report will impact upon their training schools. At this time I had finished my PGCE at Bath University College and presented the BCMA executive with a framework curriculum for the different therapy groups to modify to their specific needs. I then took my curriculum with me as I started my Masters degree in Education at Bath University.]

6. 3 The issues of training and standards

Complementary medicine as a generic includes healing, and as a sector has to address the issues of training and standards and all the sub-issues of accreditation, validation and research protocols. There is ample evidence that the classical medical model of research, with its use of control groups for testing the efficacy of different medicines, appears inappropriate when the intentions of therapists and the feelings of patients are to be taken

into account. (C. O. S. T. Action B, Unconventional Medicine, First Annual Report, European Commission 1995).

Because of the value-laden nature of education, the issue of defining the standards of professional practice in any form of education depends on defining, communicating and legitimating the values-based criteria of assessment. In 2000, nursing in the United Kingdom was undergoing its own process of complex change as it moved towards the placing of nurse education in the universities and extending training to four years under the Project 2000 scheme. Day *et al.* (1995) have made the following suggestion for the nursing curriculum: . . . *the work of the Care sector Consortium could complement the work of the UKCC (United Kingdom Central Council) & ENB (English National Board) to inform the setting of standards and educational training in Nursing, Midwifery and Health Visiting.* They continued: ... *perhaps it is not surprising then that curriculum developers are now examining NVQ approaches to identify the best principles of practice and how these might be applied to the Nursing Curriculum.* The National Vocational Qualification offered a way forward in looking at the development of a set of criteria for healing and complementary therapies within nursing.

Late in 1995 I was immersed in the training of nurses and the question of standards. I took those issues that concerned me to the three steering groups of which I was a member, and then used that information as part of my enquiry in my Masters course. At this time I was asking myself questions of the nature: *What standards of practice do I use in accounting for my work as a nurse practitioner, priest, and teacher director of the Laurel Farm Clinic*

of Complementary Medicine? How do these questions inspire, contribute or construct my curriculum design? My choice of a heuristic action research approach to my educational enquiry arose partly out of asking the above questions. Cohen (1995) said of action research:

> *...Action Research . . . Essentially an on the spot procedure designed to deal with a concrete problem located in the immediate situation. This means that the step by step process is constantly monitored (ideally that is over varying periods of time and by a variety of mechanisms; questionnaires, diaries, interviews and case studies, for example). So that the ensuing feedback may be translated into modifications, adjustments and directional changes, redefinitions are necessary so as to bring about lasting benefit of the ongoing process itself. (p. 223)*

The choice of heuristic living action research was largely determined by the nature of my question. Because the question involved a self-study of my own practice which includes the designing of a curriculum, I needed an approach which might enable me to answer such a question. The only research approach which appears to embrace the 'I' of the researcher as part of both the object and subject of an enquiry is that of heuristic living action research.

[There are several different schools of action research. Noffke (1997) and Hughes, et al, (1988) have argued that it is important to understand the theoretical antecedents of the approach used. I

looked at Whitehead's (1993) living theory approach and felt some affinity for it because it focused on the individual creating his/her own explanations for his/her own practice in enquiries of the kind: 'How do I live my values more fully in my practice?'. A deeper question was simmering in the back of my mind; I wondered at this point whether a living-action-research curriculum could allow the students the space to engage with critical thinking skills as well as developing the practical skills of a therapy?]

I wanted to go further in my curriculum design than interpretation of methodological issues and to put myself and my practice at the heart of my enquiry. In 1997-8 I was asking myself questions of the kind: *"Could I bring my living values as forms of judgement into a curriculum that would hold transferable values in terms of standards of actions and competency for healing nurses?"* In seeking an answer to this I explored the collaborative action research approach and, for a module of my Masters in Education at Bath University, worked with Professor André Dolbec of the University of Quebec in his work on collaborative inquiry. Our work produced a benchmark paper (Adler-Collins 1999) indicating a clear link and remarkable similarities between the expectations of the client and the therapist in a safe space. This paper laid the groundwork for my understanding that the values we give things, when made clear as repeatable standards of judgement, provide a safe framework for therapy. I was also at this time elected to a Government steering group for the development of standards in health care and to the Royal College of Nursing steering group for standards in complementary medicine pertaining to nursing practice.

At this time I became greatly focused on space and the boundaries of what made up or defined space. I saw space as being in and part of everything. I took Lewin's theory of tension (1939) and modified it to create a neutral safe zone where both the student in my curriculum and I would be safe to explore the concepts of the curriculum without violating the other in our quest for knowledge. I suggest that Lewin's theory of tension, of A dominating B or B dominating A, can be modified by creating a neutral zone of 'safe communication' where both A and B can examine the issues or facts and take on board what they are able to integrate into their own truth and understanding. An inclusional curriculum needs to be one that creates a safe space for such a process to occur. The seeds of my understanding, that my curriculum was to have more than one layer of meaning and/or outcomes that were not just educationally driven but could contain a values agenda, had been sown at this time. I did not, however, have a conscious understanding of all that I was trying to do.

6. 4 Clarifying my living values

I wish next to provide a clarification of my embodied living values and the knowledge from which I designed and pedagogised a curriculum for the reflective healing nurse.

I have identified these fundamental Buddhist values in myself as respect, sensitivity, openness, flexibility, love, non-judgementalism, non-violence, the capacity to forgive, and compassion. These values are, I believe, fundamental to nursing and have been at the core of my thinking as I have sought to design an appropriate and viable form of curriculum. This conceptualisation of my curriculum needed to fulfil a set of self-imposed criteria, an example being: *That I provided a clear academic audit trail of good practice and*

scholarship. This is important for me so that I can provide an audit trail for external validation or verification of my educational process, thinking and rationale, thus facilitating easier assimilation by the academy. Providing an audit trail would lead to good quality control processes. Showing educational rigour and scholarship would make it harder for the dominant medical paradigm to reject the content, as it would then be rejecting the very foundation on which its own power base is built. I believe firmly that what are seen as *outrageous claims* become *meaningful insights* once you have passed through the necessary academic hoops. Secondly, rigour and scholarship would provide the *means of skills transference;* and I am including here the normative values of orthodox nursing curriculum content. The concept of *life skills* is to be seen in terms of the competency of the art and practice of my students' nursing as they engage in healing practice in the workplace, supported by the knowledge they acquire from the healing nurse curriculum and especially that of its values base. I recognise that such an outcome is desirable, and I believe critical, to compassionate criticality exercised in nursing judgements, but it is very hard to prove that it has been achieved.

I view my everyday living through the aspects of my active value filters. I am using them consciously in the moment of knowing through doing. Yet as I change outward roles my inner ontology remains firmly grounded in my values and my faith. Through the praxis of *where we are* my conscious understanding deepens these values and solidifies them into *certainty* (Heidegger 1962). From this positional understanding of *certainty* I set about building my framework within which I see and make sense of the world. Such a framework is my *living truth.* I use 'living truth' in the sense that Burke (1992a) described it, as differentiated from spectator truth. The *living authentic* truth of a situation can be fully understood only from within the situation. The picture that emerges will never be as

clear-cut as that provided by *spectator* truth with its imposed rationalised framework. I also believe something that in one way is problematic in its description, namely that I move from the consciousness of the immediate, in the moment and the living truth, to the reflective, past, spectator truth.

I claim that it is this framework that is my emerging epistemology, for as my ontology is deepened and modified as a continual process of my conscious existence, so then, in the Rayner (2003) sense, my epistemology evolves and metamorphoses into new forms of knowing in, on and around the moment of conscious understanding.

I claim originality for my concept through my own authority of being. It is this concept on which I build my pedagogy of the unique, for it is my spirituality, truth and the very cosmology that I live by which directly influence my being and are direct results of my own experience. Through this process, by critical reflection, I identify key aspects and areas of learning that have occurred. My living truth, I believe, is grounded in the practice of my nursing, my teaching and the daily living of my humanity, where theory has to be borne out in practice on a daily basis by the very nature of my work.

I bring to my teaching the instruction and ideas of experience grounded in my practice as a nurse, and offer these for open debate and analysis with the idea that the students will engage with these values. In this case I can provide evidence of process but not evidence that the learning has been for Good. (By 'good' I am acknowledging my tension around the desirability of the need for critical thinking attested to by nursing scholars, for the future of nursing as a profession and the industry that is dominated, as explained above, by

medical Doctors and owners of individual private hospitals, as is the norm here in Japan. There is no evidence yet that producing critically thinking nurses is a good thing for the student nurses we are training for the industry in Japan.) I can even provide analysis of the power structures and relationships to knowing and knowledge, but I cannot prove understanding. The universal nature of the values I hold, as core human values of mindful living, are embedded in my curriculum. I hope that the students, by their selecting the seed values and making them their own or not as the case may be, will over time allow them to take root in their cosmology as they evolve into caring healthcare professionals. As I set these values, I designed and piloted a curriculum as a goal, and what I eventually did and where my new goal ended up is an example of the transformation of embodied values. My analysis of that transformation shows originality and critical judgement. I show how living action research extends to the borders of expression and pushes those borders to embrace new epistemologies. In keeping with the cycle model of heuristic living action research, I constantly revisit my experiences to seek their teaching and learning.

6. 5 Setting the scene

I developed and refined my educational content and the structures of my curriculum by using them as the basis of my research as I passed through the higher education system of the UK: *Further Adult Education Teaching Certificates 1&2* (FAETC), *Postgraduate Certificate of Education, Further Adult Education* (PGCE FE), *Master of Arts in Education* (MA) and now my PhD. I grounded my theory and ideas in the practice of my own schools of healing studies in Bath (UK) in 2000, and Kumamoto (Japan) in 2002, finding out what worked and what did not, then modifying the learning outcomes accordingly. This curriculum was based on my previous experience of the Governmental Steering

Group on Standards in Complementary Alternative Medicine, of which I was a member in 1996. What were being anticipated as levels of competence and subjects of study were concerns of the Royal College of Nursing Complementary Alternative Medicine (CAM) steering group. I was elected to this group in 1999. Levels of competence were a main concern of the group, as was what a CAM competence would look like. I was elected to the Executive Committee of the British Complementary Medicine Association (BCMA) and was well versed in the European movement and political agendas relating to healing and complementary alternative medicine. I moved to Japan in 2000 to study Shingon Buddhism and undertake another 100-day fast. In 2002 I was notified that my curriculum for the healing nurse, which I had submitted to the Japanese Ministry of Education and Health in 2000, had been selected for inclusion in the curriculum of a new university being built in Tagawa City in Fukuoka Prefecture. The university start date was April 2003 and I was duly appointed as a Lecturer in Mental Health, teaching theory and practice of healing and complementary medicine.

6. 6 Re-defining my practice, making explicit my position: understanding my learning (2005)

My living educational theory is being practiced within the context of another set of contradictions (Whitehead 1989). Within educational circles this is known as the paradigm wars, mentioned briefly in Chapter 3 in relationship to ethics, described by Gage (1989, p. 43) as: ... *a minefield of conflicting polarities,* and by Schön (1995, p. 32) as: ... *an epistemological battle.* The paradigm wars are very real. Donmoyer (1996, p. 19) wrote of them: ... *the fact [is] that ours is a field characterised by paradigm proliferation and, consequently, the sort of field in which there is little consensus about what research and*

scholarship are and what research reporting and scholarly discourse should look like.

The paradigm war within the Western academy is at least explicit. Here in Japan another kind of conflict is also occurring that is not so explicit and is much harder to detect. As well as the issues raised in the paradigm clashes and conflicts I have witnessed, there is paradigm colonization under way. This, I believe, is a far more serious issue. For example, the importation into Japan of Western concepts of nursing, ethics and research, and the subsequent use of these concepts, shows that there has been a change in the way that the ideas are understood by the Eastern academy, as compared with the Western academy, although the ideas originated in the West. Japan is often cited as importing models and paradigms en bloc; a trend that started with Japan's drive to westernise during the Meiji period of the 19th Century (Takemura and Kanda, 2003; Hisama, 2000; Wolferen 1990). As a result, at the end of the 1930s, according to Wolferen, Japan was: ... *left heirs to a farrago of disjointed, ill-digested bits and pieces of knowledge* (p. 239). The problem then, and I would say now, is that the very contextual roots from which the knowledge was grown were not transferable or even fully understood. Hence the situation for Japanese academics was problematic - on the one hand they sought external forms of knowing in their drive to be Western, but on the other hand did not have the resources to reproduce those same paradigms in Japan because they were considered to be culturally inappropriate. I refer to this situation as *flower-arranging education.* By this I am using the metaphor of the flowering of different types of knowledge. When Japanese scholars see the flower they cut it and bring it back to Japan. It is not difficult to see that the flower is appreciated for being a flower, careers are even based on this, but, however, the flower is but the blooming of a process. Without the roots and stem (cultural context) the flower will die. Even if attempts are made to preserve it, soon the inevitable changes in what was originally attractive will occur.

Japanese nursing scholars have entered many foreign universities to take higher research degrees in ever-increasing numbers. On graduation they bring back, quite naturally, the teachings and knowledge they have gained. In the process many become converts to new ways of thinking and many have claimed to have been changed by their experience of studying abroad (Doutrich 1993, p. 141). These new ways of thinking are presented to the nursing academy as new directions, and careers are built by academics following one particular paradigm or another. However, it is often the case that serious consideration is lacking as to the suitability of the imported knowledge for the cultural needs of Japan. I was surprised to find that my own thoughts were expressed by Dr Raphael Kroeber as long ago as 1914 (cited by Wolferen 1990, p. 239) when he said: ... *these scholars import only the flowers which amaze people without trying to transplant the roots. As a result we have people who are greatly admired for bringing the flowers but cannot find the plants that produced them.* I believe that there is a real danger that the *West is Best* thinking is taking root in many areas that are seeking to upgrade nationally so as to be on a par with the West, such as defence, medicine, dentistry, nursing and other healthcare and para-healthcare disciplines. This danger is even more significant and pressing as I seek clarification of my own embodied values and knowledge in order to design and pedagogise a curriculum for the healing and enquiring nurse. I need to understand what my own values were right from the beginning of when I started to live the paradigm fusion. This, as my thesis has shown, is a process I have often been through, becoming more discerning with my reflections as my insights have deepened and I have sought to make sense of what was often incomprehensible. My analysis of my teaching and methodology progressed over time and I had a sense that the nature of the questions was changing, reflecting, I would claim, a more inclusional understanding of the context in which I/we taught and

learned. Examples of these questions are: *What is our practice and what do our patients require from us? How can we improve this course for future students?"*

I have grave concerns as I not only watch the paradigm wars unfold here in Japan but live embedded in them as a foreigner in a culture that has a feudal system of education. By 'feudal' I mean that the professors have total control over what low-ranking teachers can and cannot do. Because of cultural expectations, seniority in Japanese institutions is about time served and not about academic ability, qualifications and achievements. It is not uncommon these days to have senior faculty in Japanese nursing with no masters or doctoral degrees but who are associate or professorial heads of department or line managers. It is also not unusual for such faculty not to be qualified teachers. A partial explanation of this is the sudden change in the education of nurses in Japan and the explosion of universities as previously discussed. A direct result of this action, which seems to have been missed by the planners, is the critical shortage of suitably qualified nursing faculty. It is not hard to see how individuals in senior posts feel threatened by more qualified staff in junior grades. Such junior staff members are expected to remain silent in meetings and follow the leadership, however outdated or inappropriate that leadership may be. Nurse educators who have studied abroad feel this disparity most keenly on their return, often opting to remain silent in the hope that they will be reinstated in the communal circle (Doutrich 1993, p. 155). Once again we are reflected back to the living reality of *thinkable and unthinkable* forms of knowing and control of the primordial gap through the use of academic pedagogy and personal power (Bernstein 2000).

[Such thinking is not well received in Japan, especially when it comes from a foreigner who is searching for Japanese meaning within a Japanese contextual framework and cultural practices. It is my contention that Japanese scholars need to be more critical of the imported knowledge and its impact in terms of its ability to fit into Japanese culture. A Japanese person who has returned to Japan after studying abroad, usually in America, would sometimes be called 'Americagaeri', a derogatory term that has embodied within it negative judgements of that individual as being assertive, outspoken, displaying direct and frank behaviour, and speaking without knowledge of the context. I found it fascinating to read Doutrich's thesis, as much of what she researched and discovered about the experiences of Japanese nurses returning from abroad has also been my experience as a foreign nurse educator. Instead of being called Americagaeri I am called a 'Henna Gaigin', this being a foreigner who has immersed him/herself in Japanese traditions, language and culture and is equally mistrusted. There is no equivalent term in English; perhaps the nearest we have is saying that someone has 'gone native' - tolerated by a few but usually despised for what is seen as abandoning their own culture, nationalism, context and roots. I remember with such cutting clarity the occasion when, after my house had burnt down and I had lost all my Japanese priest clothes and kimonos (a form of traditional Japanese dress), a faculty member came up to me and said: . . . "It is nice to see that you have found yourself; your dressing in our clothes was such a joke." I was deeply upset by this, for when I became ordained I wore only traditional clothes. I spoke to a close friend about this incident and, after a moment's silence, she explained that Japanese people are confused to find a foreigner in traditional clothes acting in a traditional manner, especially that of a Japanese priest. Moreover, the cost of the kimonos I wore was more than most Japanese could afford. Few Japanese men owned traditional dress, and to see a foreigner wearing many different kimonos caused anger. Now, because of my contextual awareness, I never wear traditional dress outside of my temple duties.]

Being so deeply involved in this living process it is sometimes problematic to be detached, as I am in the middle of the experience and trying to understand and make sense of it. I reflect on my experiences and I am struck by the need for praxis. For me, my praxis focuses on the development, delivery and assessment of my living-theory curriculum.

In the above sections I have explicated, in a narrative format, my process of curriculum development - from its conception, which I wrote out on a beer-mat in a pub in Glastonbury, England, in 1995 (Adler-Collins 1996), to the day in 2005 when the first student nurse completed an official healing session in a Japanese hospital, a day on which history was made and the first stage of the journey of the healing curriculum, ten years in the making, was concluded. In the remaining narrative I shift my focus on to the educational structure, delivery and assessment of the curriculum as I research my classroom practice and my own ontology and epistemological values. I will use evidence gathered from students to support or negate my knowledge claims and inform my learning process.

6. 7 The curriculum of the healing nurse.

The following framework has evolved out of my steering group work in the United Kingdom where I worked on the design and structure of a possible National Vocational Qualification (NVQ) in health care for complementary medicine. I strengthened this framework for my Masters degree at Bath University in 2000 and introduced a colour code. The structural language of the curriculum is based on that of NVQ which I found to be very clear and logical for my present aims, objectives and outcomes.

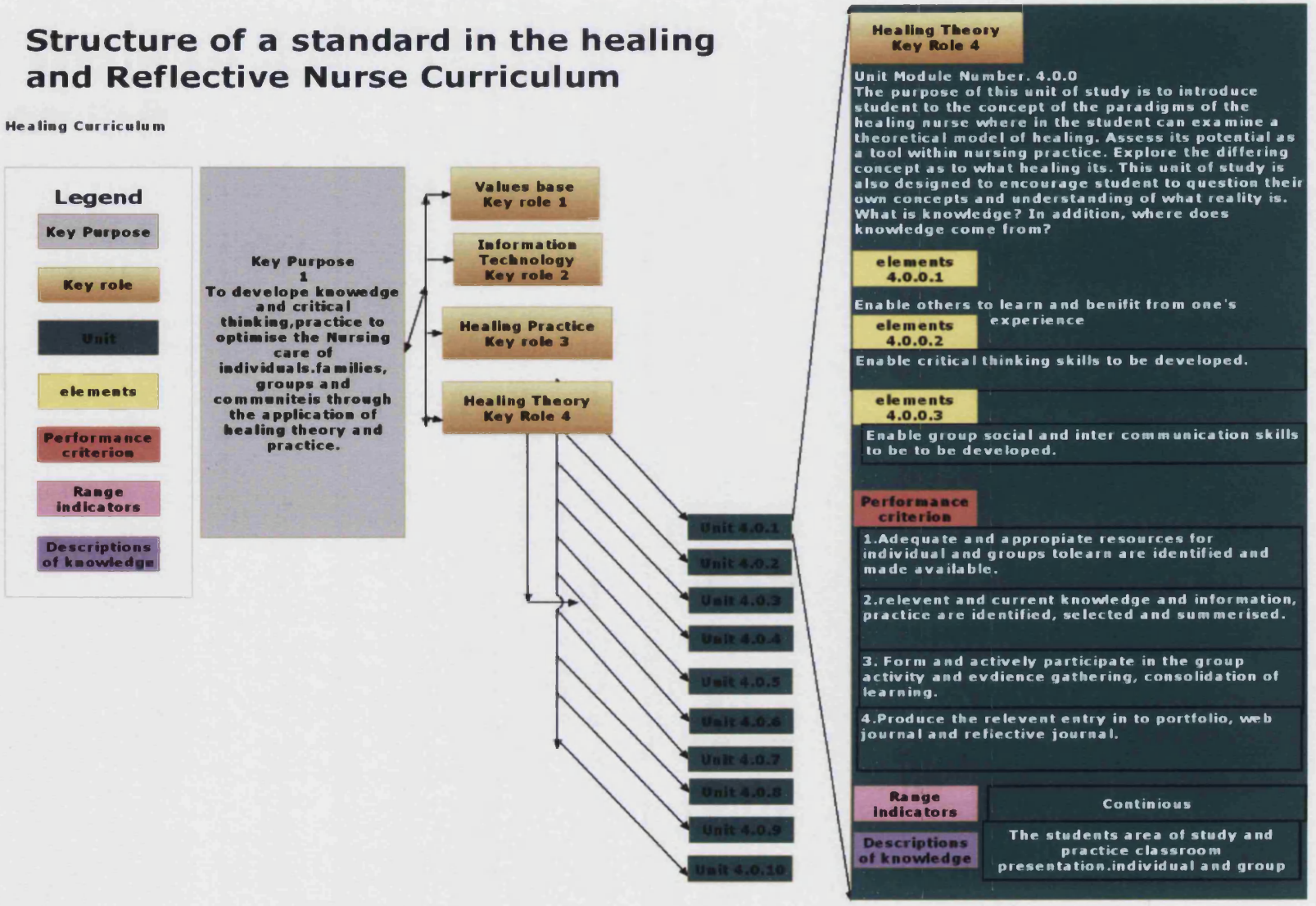
The framework design for my curriculum was as follows:

Key Purpose	The key purpose describes the unique nature and characteristics of the sector that differentiate it from others.
Key role	A key role is a statement describing a major outcome that contributes to achieving the key purpose.
Unit	Each unit is made up of units of competence. Just as key roles are outcomes needed to achieve the key purpose, so unit titles are statements of outcomes that contribute to achieving a key role. A unit is a significant outcome that an individual would be responsible for achieving, working alone or as part of a team. Each unit is introduced by a commentary giving an overview of its structure.
elements	Each unit was made up of sub-elements. Elements are actually detailed outcome statements and define what is to be done to achieve the unit. Each element of competency contains a number of performance criteria and range indicators. Together, these components form the standard. Such a standard can, at a later date, be incorporated as a "national standard".
	Performance criteria detail in depth the quality of the

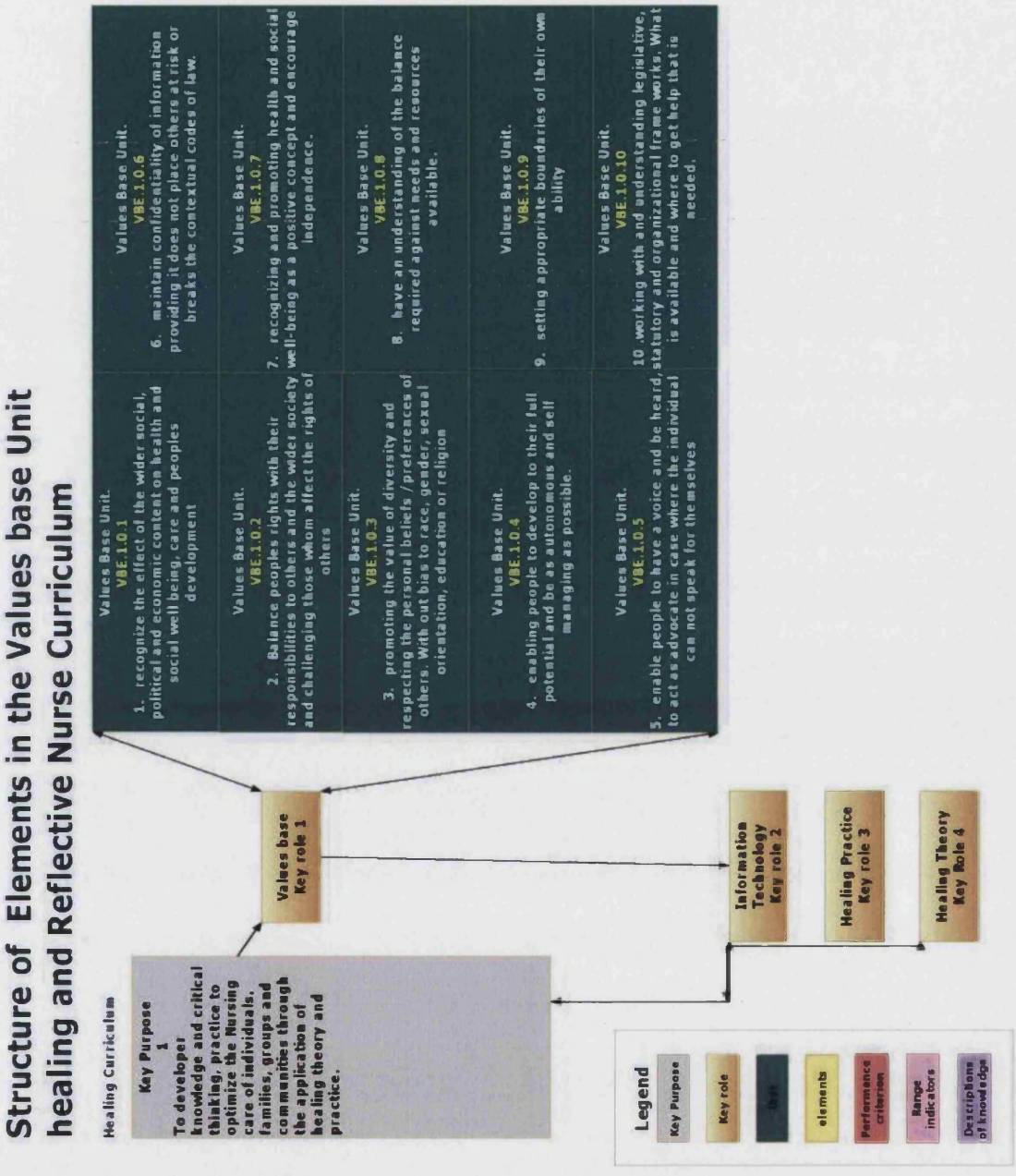
Performance criterion	achievement expected and may relate both to the "critical outcomes" that should be achieved and the "critical process" that needs to be followed. Performance criteria are the benchmarks against which judgements can be made about competent performance.
Range indicators	Range indicators set out the important variables that make significant differences to the performance required, or the knowledge base, understanding and skills that need to be applied. As such, they detail the breadth and scope of an element. Range indicators are grouped under headings such as: *Opportunities, individual and groups.* *a) colleagues; b)trainees entering profession; c) other practitioners; d) students under training.*
Descriptions of knowledge	These refer to the knowledge, understanding and skills necessary for achieving the outcomes described in the element title.

The following graphic shows the structure of a standard in healing therapy that I developed for my curriculum. To view it as a web page follow this link: http://living-action-research.org/PhD_media/Healing%20Standard%20HT%20Curriculum.png

Structure of a standard in the healing and Reflective Nurse Curriculum

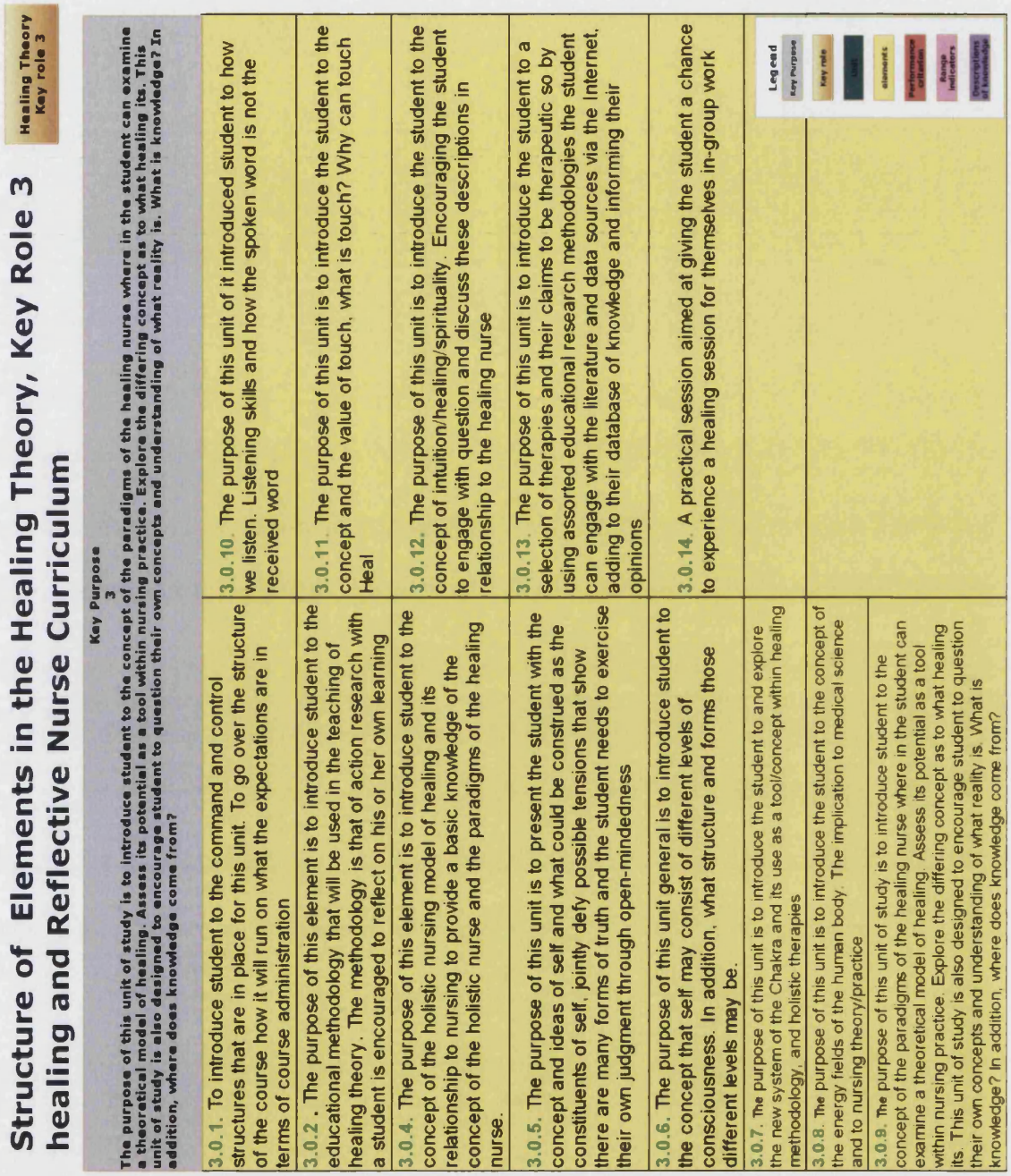


The following graphic shows a key role, unit and elements of my values base, and charts their relationships.



To view it as a web page, follow this link: http://living-action-research.org/PhD_media/values%20base%20unit.jpg

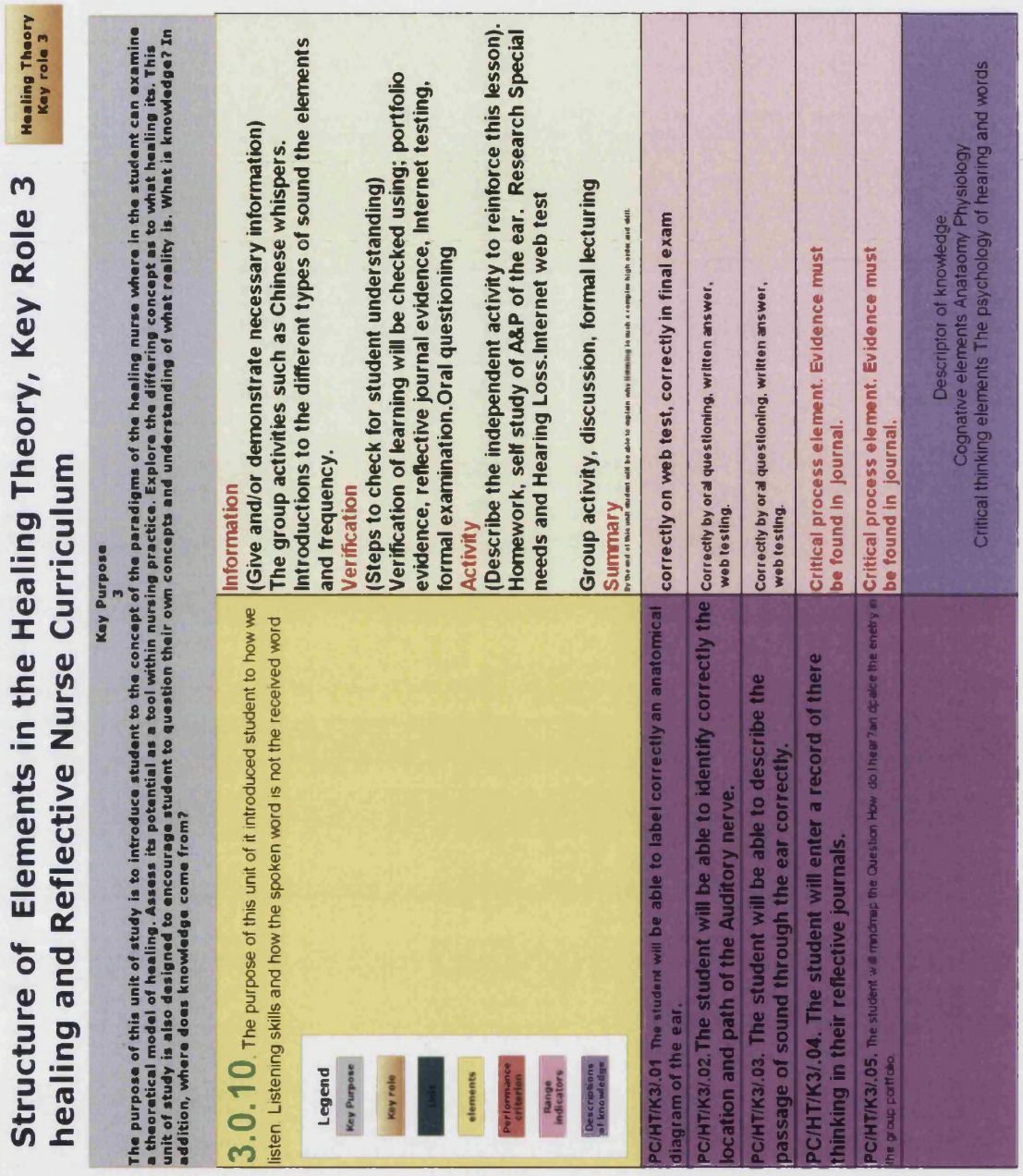
The following graphic shows the structure and relationships to the curriculum of Healing Theory Key Role 3 elements:



To view it as a web page, follow this link: http://living-action-research.

org/PhD_media/healing%20elements.png

The next graphic shows the structure and relationships of performance criteria to an element (3. 1. 0) of unit 3. 0. 0 of Key Role 3, Healing Theory:



To view it as a web page, follow this link: http://living-action-research.org/PhD_media/performance%20elements.png

6. 8 My educative values base of the curriculum design for the healing and reflective nurse

I believe that the principles and values of practice need to be clearly defined in such a manner that they are quite rigid in their meanings and interpretation yet at the same time offer flexibility as long as the values and the quality and delivery of care are not compromised. Uppermost in my mind is the truth that real life has no rehearsals and the reality of a mistake can result in a loss of a life. Respect for life and the desire to protect and preserve the life of others during periods of sickness and/or infirmity are, I believe, core requirements for compassionate nursing. This one major belief underpins all my praxis as a nurse and educator, and as such sustains the bedrock of my belief in healing touch as a nursing art grounded in the conscious craft of thinking, reflecting and praxis.

When a profession, or any sector that wishes to be seen as professional or seeks to be accredited as a specialist occupation or skills base, agrees its principles and values, the implications of that values base will impact upon and underpin that profession or sector. I was keenly aware that Nursing had a body of professional knowledge that covered nursing skills, communication, anatomy and physiology, hygiene, nutrition and counselling. I felt it to be a strength of my curriculum that I could write my modules to dovetail into existing nurse teaching and training, so that my curriculum would deepen understanding in such a way that the knowledge presented was removed from the medical model and offered another aspect, that of inclusional thinking, to the knowledge base. Such thinking proved to be problematic, and once again the reality of Bernstein's (2000) rendering of thinkable and unthinkable forms of knowing became a living reality.

Before I take you into the curriculum issues and education debate as to what is or should be a curriculum, I would like first to discuss the educational values base from which I worked, and offer a positional stance against which others can present their critiques. Any standard or social value is only achieved if agreement is reached through a process of discussion and consultation with interested parties and stakeholders. In the ideal case scenario, they are based on best practice with achievable outcomes and embedded values that are important to the context in which the body of knowledge is being taught. For a moment, let us consider this ideal world of best practices in which I hoped I could achieve with the healing nurse curriculum.

Health and social care is delivered through direct interaction between individuals. Those who come into contact with nurse practitioners or healthcare professionals in health and social care expect that these professionals will undertake to discharge their duty of care. What is this duty? What values or expectations could shape its form?

Here is a list of duties that I feel are important for healthcare workers, drawn from my experience in my nursing and teaching in the United Kingdom:

1. Duty of care
2. Duty to be fair and not show discrimination in any form
3. Duty to show honesty and personal integrity
4. Duty to avoid harming the patient in any manner
5. Duty not to exploit their position of power with patients

Duties have values embedded within them. I have made my personal values clear. I must also be aware of the values embedded within my profession. These values are based around respect for:

1. The human condition in all its complexity
2. The essence and spirituality of our humanness
3. Seeing the individual in a holistic sense of being grounded in culture, context and diverse experiences

Values are in turn related to beliefs, especially the belief that all who come into contact with health and social care workers and the delivery of their care can expect as their rights to:

1. Know and be kept informed about their conditions and options, to have access to their records and be informed of decisions that affect them and why those decisions were taken.
2. Be heard. Patients have a right to be heard and listened to. Patients have a voice that is either used directly or through advocacy. In the case where the patient's voice cannot be exercised, then the duty of the nurse is to act as advocate for the patient in their declared interests (if known).
3. Choose to decide what they want to happen as long as the duty of informing the patient has been discharged correctly and the decision is made by informed choice.
4. Be given opportunities and support to develop independent pathways to realising their own potential.

5. Self-manage as much as possible, even if that choice is against medical advice
6. Have care environments that meet statutory levels of safety and environmental conditions and that are conducive to good health and social wellbeing.

From the above it is logical to deduce that there are certain key principles and values that the individual nurse, healer, therapist or practitioner can engage with so as to achieve the key purpose. Such key principles can form a 'values unit' of a curriculum, one where the individual has to show engagement with and understanding of the course material at a level required by her/his position in the workplace. This values unit is a foundational unit that I feel should be required of all professionals in health care before they branch out into their subsequent specialist training areas as nurses, medical doctors, social workers or occupational therapists.

[*In reflecting on this section I left all the above as it stood, for it shows how I was thinking at the start of my Japanese experience. I believe the above shows a logical, well thought out process and clearly evidences the grounding of my thinking in my western educative experiences. My understandings have been modified from that position and fully realise that my values unit is subject to context and culture; however, I believed that the core values of nursing would be the same in any culture. I know now with a degree of certainty that nursing is* **not** *the same in all cultures. How do I know this? I recently presented two papers at two international conferences. The first was at the International Council of Nurses Conference at Yokohama, Japan. This conference was looking at nurses dealing with the unexpected, including terrorist attacks, the World Trade Centre, tsunamis, earthquakes and disaster management. My paper was on cultural values and sensitivity in*

the colonisation of nursing. The different accounts of what nurses in different countries thought was another wake-up call for me. I did not know, for example, that male nurses only nursed male patients in the Islamic world. The only consistent theme was the domination of nursing knowledge and research by medicine. Nurses from Indonesia and Malaysia, for example, had no concept of patient advocacy and saw their role as following the doctor's orders. Some nurses I spoke to were concerned about the individual approach that western nurses use as opposed to the family support role in patient care. There were obvious differences that reflected the cultural positioning of women in nursing. However, everyone talked about care. It would be an interesting research project to find out what was meant by the use of the word 'care' in different countries. The second paper I presented was in Korea at the 13th Annual Qualitative Health Research Conference 2007. The keynote (Western) speakers used terms such as 'story narratives' and 'holistic', and all the Asian presenters used Western references and presented their papers using statistical models, from the perspective of an outsider or reporter of the research findings. The keynote address by a Korean scholar was outstanding in its analysis of qualitative research. I could have been sitting in my own university at Bath and listening to a lecture on statistical reporting. What was missing was the voice of Asian nurses, their stories. At the questioning time I stood up and asked the question: Where in the qualitative research presented in this conference is the voice of the researcher and the researched expressed as living theory in Asia? What is Asian qualitative research? Silence greeted my question as the translating took a few moments followed by a sudden collective intake of breath and then the clapping started. The chair acknowledged the importance of the question even more so as it was asked by a Westerner. The chair then used this question to talk about the need for women in Asia to find their voice as researchers. I hesitate to draw any lasting conclusions from what I heard and witnessed at these conferences, but I suggest that what I

experienced in my university is not an isolated case and my research suggests that further investigation is needed into these areas of gender and power issues in nursing, and if nursing is using the same meanings for similar words.]

In the next section I outline the values base of my healing therapy curriculum as it stands for the first four years. In italic text I discuss the modifications that need to be made to turn my curriculum from a colonising one into a culturally sensitive one.

6. 9 The values unit for healing therapy

The values base unit I designed for the healing therapy course was as follows.

The student/nurse would:

1. Recognise the effects of the wider social, political and economic context on health and social wellbeing, care and people's development.

   [*This is OK for the Japanese nursing context*]

2. Balance people's rights with their responsibilities to others and wider society, and challenge those who affect the rights of others.

   [While this is OK as a concept, the balance of power as described by Hisama (2000) and Takemura and Kandy (2003), shows that it would be highly problematic in its application due to the difficulty of communicating with doctors and others in the healthcare profession, including other nurses. I would keep this in the curriculum but balance it with philosophical discussions around power, ethics and values.]

3. Promote the value of diversity and respect the personal beliefs/preferences of others without bias as regards race, gender, sexual orientation, education or religion.

[The same comments as above apply to this statement; while desirable, it is problematic for Japanese society to respond quickly to external world influences including the influx of foreigners to Japan. From my personal experience of being a patient in a Japanese hospital, I feel that this item needs to remain in the curriculum.]

4. Enable people to develop to their full potential and be as autonomous and self-managing as possible.

[*This is OK for the Japanese nursing context.*]

5. Enable people to have a voice and be heard, and to act as advocate in cases where the individual cannot speak for him/herself.

[*Advocacy is not something Japanese nurses understand, as it is not part of the cultural heritage of nursing (Takemura and Kanda, 2003). I feel that this should be discussed in relationship to the nursing of Westerners with an aim of bringing about increased awareness of advocacy as Japanese nursing grows as an independent profession over time.]*

6. Maintain confidentiality of information providing it does not place others at risk or break contextual legal codes.

[*This is OK for the Japanese nursing context.*]

7. Recognise and promote health and social wellbeing as a positive concept, and encourage independence.

[*This is OK for the Japanese nursing context.*]

8. Have an understanding of the balance required as regards needs and available resources.

[*This is OK for the Japanese nursing context.*]

9. Set appropriate boundaries regarding their own abilities.

[*This is OK for the Japanese nursing context.*]

10. Work with and understand legislative, statutory and organisational frameworks, what is available and where to get the help that is needed.

[*This is OK for the Japanese nursing context.*]

These ten points lend themselves to becoming the elements to which learning objectives, with appropriate learning outcomes, performance criteria, and range statements, can be attributed. Some of these points are already included in the Japanese curriculum. I believe that my curriculum adds to what already exists by enabling the *students to display greater evidence of these values.* The preceding graphics show clearly the educative structure used in my course for the healing nurse. What was unique about my curriculum was its integrated use of technology, the Internet, reflective journals and portfolios. These were all new to the Japanese university classroom, as discussed in Chapter 2. I believe that I have given my reader clear insights into the cognitive formal curriculum that I have developed. I wish now to address the issues that cannot be so easily laid out in formal textual terms. The difficulty, I suggest, is that they comprise an abstract idea or value. This abstraction is not a hidden curriculum in the sense that it is an undeclared agenda of mine, or my shadow issues (Uhrmacher 1997). My tension lies around the notion and value of space, and its importance to my understanding and that of the students. The values of space are abstract in meaning yet critical in function. It is hard to define its presence but easy to sense its absence. In the next section I look at space creation and examine the evidence for the process.

6. 10 Space and non-space: The art and craft of space creation

When using the term 'space' I am conscious of the danger of turning what I want to try to explain away from its ontological grounding and into the realms of science fiction. My conceptual framework is one that I have built around my knowledge base, incorporating its values and beliefs. This conceptual framework defines its form in space and time and becomes the body of knowledge of the curriculum. As it stands, it is a framework that is without life but filled with endless potential possibilities. The key to bringing the spirit of learning to bear on my potential curriculum is the engagement of the enquiring mind of the learner. This is achieved by creating dynamic learning spaces.

In a sense I am the conductor of the orchestra of movements that take place in the space. Yet at the same time space embraces the fluid dynamics of both the students and me as we uniquely occupy a joint space that we perceive individually and collectively as a whole or group. We dance, as it were, to our own interpretation of the fluid dynamics of movement, which occurs in the limits of the dynamics of the space. The exciting aspect of space is what Rayner (2003) refers to as the excluded middle, the space between space and non-space. I hold an understanding that agrees with Talbot's (1992) thinking of the holographic universe, one where all thoughts are holographic images in space that are engaged as the consciousness hits the correct frequency of refraction. The amazing quality of a true holograph is that even the smallest element contains the complete picture of the whole. This thinking changed the way I see knowledge generation. It suggested to me that databanks of human knowing existed in or on planes or frequencies that we do not fully understand. Yet when our minds are open to the frequency of a thought it appears in its wholeness.

[I had such an experience on day 75 of my fast when I experienced my mind moving away from my body and sensed row upon row of what could only be described as video screens in coils like huge tubes. Each one was a gateway to a different dimension and they spiralled out into infinity. I know that science will say that my mind was in a altered state through starvation, yet I am most surprised to find that writers such as Talbot (1992) and Bohm (1987, p. 36) share my views. While this is not the time to discuss quantum physics, I do think that it has relevance to exploring knowledge. At this point, however, I alert my reader to my understanding that space is a quantum issue in which I see knowledge as a central topic.]

6. 11 Creating the framework for a space

The topic or the knowledge base is the framework of a script, and each student brings to the framework their life skills and their own harmonics of learning, wet with the meanings and values of experience, and creates their own inter-connected space of learning. Each of us is distinct but not discrete, and I include here the emotional, social and spiritual learning that has the opportunity to be advanced in what, for me, seems like the magic of the moment of teaching. This moment is best described as that instant of learning or comprehension that occurs in the student and me, when we take the framework of the original script and, through our individual and collective synthesis, evolve it into something new. It is that moment when students' eyes light up with comprehension and shine with the passion of new insights.

I believe that teaching and learning require a higher degree of awareness than we ordinarily possess in the everyday. Such awareness is stimulated to a higher degree of sensitivity when engaged with or caught up in creative tensions. Such creative tensions have the potential to act as solvents of the rigid or solidified boundaries of what we think we know, thus freeing

our minds to explore new ideas and engagements. In the next section I articulate my concepts of space and solidify them into a textual framework.

6. 11. 1 Creating my safe teaching/healing space

My healing/teaching space for this thesis is my classroom. University classrooms in my university are utilitarian spaces painted in a uniform battleship grey. I find the space completely and utterly sterile. I am not allowed to personalise the space to increase its beauty. However, I can do something about the feel of the space. I ensure that the room is warm, well ventilated and welcoming with soft lights, pleasant smells of healing oils, incense and candles, this last as a symbol of the light that we work with in the process of healing and learning. For healing theory, the classroom layout is informal and tables and chairs are laid out to facilitate small groups. Each group is provided with a portfolio, pens and crayons, scissors, glue, rulers and drawing equipment. Each student is provided with the scope of work which lays out the boundaries of what is expected in the lesson. A personal DVD has been made of all the PowerPoint presentations (bilingual), the course curriculum and informed consent. Space creation seems to be about making sense of paradoxes, in the sense that I need to have two mutually exclusive ideas presented and acted out in the same space. Here then is my first paradox:

My teaching space, as a space, needs to be both bounded and open, bounded in the sense that it can take on the charge/energy/association of being associated with study as opposed to being unbounded as in social activities, and open in the sense that students can develop a feeling of ownership and of belonging to the space.

Secondly, the text or body of knowledge is bounded by the requirements of the social formation and the stakeholders of power, in terms of the content of the knowledge, the learning outcomes required, and the curriculum items that are testable for providing evidence of learning or assimilation of the course data. The introduction of my new curriculum needed to negotiate its own place in terms of being accepted by certain members of faculty. There is another bounding that affects my openness, namely that of the boundary of my knowing, this boundary being the limit of my knowing and the beginnings of my ignorance. This bounding of the knowledge base keeps things focused on the subject at hand. Engaging with the knowledge content within the boundaries can be achieved by a co-exploration of the theory by both students and teacher, thus creating creative teaching methodologies. To this end I used group portfolios, reflective journals, and dynamic web testing and student participation with role playing. All of these were designed to test and explore the limits of knowing and then to extend those limits.

Space without boundaries is not space in this sense. It is a non-space, a void, full of chaos as students can be fearful of losing their points of reference in having to let go of the known to embrace the unknown. Giving clear boundaries to the students helps them claim the space of their own knowing. Boundaries remind me of the limits of my knowing in terms of structure, and of the new frontiers in terms of discovery and learning. In my Buddhist understandings it is the form that creates the space in time and space. So, for example, it is the form of the cup that defines the space in space. It is the form of the cup with its dynamic physical properties that allows it to be used to hold liquids, for example.

Openness in the form of space gives a different perspective, one that I believe relates to the dynamics of the boundaries. For example, if my boundaries are rigid and closed they

become constricting and, no matter how large the space is, it becomes a closed space. If, however, the boundaries are semi-permeable, as I believe they are, as we reach the level or frequency of mental, emotional and spiritual learning we can pass through the boundaries of ignorance and/or dogma to new spaces and new horizons of knowledge.

This view from the edge presents another paradox for Buddhist thinking, which is always calling for the individual to be centered. My answer to that quandary is that the edge can be the centre of the next thought, which links nicely with Wilber's (2000) ideas of the holonic nature of knowledge in that each thought has with it the (causal) arising of the next. What Eisner, Logue and Wilber offer are expressions of the movement in perception and the elements of risk-taking or praxis that are required as we move from our comfort zones of old knowing to those of new thinking. Boundaries can have another positive meaning in terms of negotiated learning with the co-creation of discovery alongside the students. Such thinking and such a process remind me of the planning at the start of the journey which, in true Buddhist tradition, says that: *arriving at where you thought you were going is not always where you actually land up.* Therefore the process of the journey becomes important rather than just focusing on reaching the goal.

[When I first arrived at the university I was told that it was not my job to teach but to lecture. This caused me considerable problems as the power relationships and fixed ideas of senior faculty dictated what I was to do and how I was to do it in my classroom. This resulted in a protracted and fundamental disagreement about what teaching is and what the classroom space is. I found myself as a trained teacher being dictated to by certain faculty who were not teachers nor trained in teaching methodology but who had the power of status and position. I was charged with introducing a new curriculum for the healing and reflective nurse to a new faculty of nursing. The facts turned out to be

that certain members of faculty felt that healing was akin to witchcraft, not science, and nurse education was taking a step backwards by even entertaining the ideas and giving up hard won ground gained by the sciences. What ensued was a bitterly fought battle that spilled over into the classroom when a senior member of faculty (not a teacher) entered my class without asking and proceeded to tell me, in front of my students, what they thought teaching was and what I should be doing. I pondered long and hard about including these accounts in my thesis. I am not comfortable with using names of members of faculty and reciting some of the events that happened to me. I do believe that it is important to analyse the resistance and the strategies used against the introduction of my curriculum, as it can be shown how the process of power can be engaged with in such a manner that no participants in the conflict are destroyed by the confrontation. Research is not all roses and a sanitised version of events does not honour the process of learning, especially one which pushed me to the very edge of my ability to sustain my own mental and emotional wellbeing. I have taken the decision that, while what was done to me may well be important to my learning, such actions by others add nothing to my research thesis about the pedagogising of the curriculum other than that certain degrees of resistance were exhibited by faculty who disapproved of the introduction of the curriculum. I choose to focus not on the bloodletting and suffering but on the inclusive healing praxis I created in response, and the learning that was then forged from the depths of the confrontation. This I believe is what is important and adds to my thesis.]

6. 11. 2 Maintaining and holding my safe healing/teaching space

Open space or new spaces can present daunting experiences for the traveller. The very same emotions are experienced by learners who have their comfort zones of familiarity challenged or even removed. In my case I was presenting my students with a completely new concept of learning, one which was new for Japan in terms of a university teaching strategy. Living Action Research, portfolio building and reflective journaling, combined

with Internet-based testing and evaluations, were breaking new ground. The stresses of this were further compounded by the curriculum being taught for the first time in Japan, as many of the conceptual ideas, such as a values base unit that underpinned the curriculum, and physical touch as healing, were contextually not relevant. This meant that in the first instance the students had no reference points from which to explore the meanings of my teaching and the required learning outcomes. They needed time to make sense of it, and this usually took the shape of a period of confusion as old values had to be let go of and new ones looked at. I took responsibility for my students whilst they were in my care or teaching space. I worked at maintaining the safe space and this required that my own mental and spiritual disciplines were in place. I worked at ensuring that I was focused in the moment. This, for me, was achieved by the discipline of meditation and prayer before each lesson when I offered up a mantra that all which is learned is for the good and benefit of the learner, and here I include myself. I need to be on top of my game, focused and engaged ready to explore the dynamics of the classroom, and open to the fluidity of the situation. Yet no matter how many times I have stood before a class I always feel a tension in my stomach, as each teaching experience is a journey into new territories. Murphy's law is never far away!

If students are to process learning at the deepest levels, they must not feel so safe that they fall asleep, as the idea of the classroom is not that it constitutes therapy or a therapeutic environment, and students need to understand that feelings of discomfort and pain are there as learning experiences, are part of our life world, and need to be faced with compassion. The students visited issues of pain and antagonistic issues in their lives, and it was these issues that caused the dis-ease. Each student arrived on the course with his/her own life history and accompanying coping methods. Healing and counselling were made available

outside the lesson time when any issues that were raised by the students could be made safe.

[My healing theory class had 100 students, seven of whom needed help with the issues raised, one student needed professional psychiatric intervention for suicidal feelings relating to a domestic situation, and eight needed advice concerning sexual abuse/harassment. 32 needed counselling relating to life pressures, part-time jobs and study pressures. I believe that no student was left unsupported. The total number of formal interventions by counselling and healing was 48 students, a number that surprised me and brought insights to other issues of the curriculum that concerned previous life learning as touched upon by the course. I feel that this is an issue that needs further investigation, because nurses are expected to deal with any condition a patient has. It matters not what our personal issues are. We have to, in effect, bracket our private issues from those of professional practice. Little time is spent on this in the nursing curriculum. I know how I felt when I had to nurse a convicted paedophile. I was torn between my professional nursing duty and feelings of wanting to end that individual's life. Of course my professional duty won out, however the fact that I was capable of such feelings showed me that I had unresolved issues to sort out.]

I valued my insights as they permitted me to see these issues in myself and others without being invasive or abusive, but at the same time strong enough to allow the process to take place. This often meant that I was exposed to antagonistic energies, which were released from the student in the form of emotional releases or even antagonistic thoughts/actions. Sometimes the student's frustration and anger was difficult to deal with, as my own issues from my autobiography (Adler-Collins 1996) were often reflected back to me during a course of teaching a healing curriculum, and I worked at responding to these in a way that was helpful to the learning of the student.

Maintaining the space also includes giving space for the individual voice and expression of the student and the group; both are important routes to learning although sometimes the individual voice may be in conflict with that of the group. Deeper learning occurs when the students are given permission to explore by themselves the finding of their voice. I present samples of videos of classroom activity, portfolio entries and students' evaluations of my teaching and their experience of that teaching in the next chapter: "The Students' Voices."

In my maintenance of the space, I am required to listen to the harmonics of the words, the vibration of the class and the students' body language. I reflect back to them from time to time for clarification or challenge, in order to show the group what is being heard and to check if I am hearing correctly. Since working in Japan, I have included the use of silence as an actual form of communication, be it positive companionable silence or confused, fearful, hostile silence. Even though the space may be empty of words, it is far from empty of meaning, as the messages from body language, eye expression and energy of intent sometimes scream out louder than any words. The Art of Silence is part of my maintaining my space. I use silence as respect for their words; I use silence to create the space for listening.

6. 11. 3 Understanding my healing/teaching space

I now want to take a 'risk' in Winter's (1989) sense that the action researcher reveals himself or herself in a vulnerable way. In what follows I simply want to communicate that I understand my healing/teaching space in terms of positive and negative energies, prayer, love and compassion. There is a process that I have evolved; I work at transcending the antagonistic

energy and making it 'safe'. I do this through the process of prayer, expressing love, compassion and understanding, and listening without judgement. My practice is based on a combination of my training and my intuitive recognition of these energies.

6. 12 Inclusional pedagogy and the primordial gap

The concept of Pedagogy was germane to the development of my thesis. I am using my understanding of my pedagogy as a natural extension of my ontology and epistemology. It too is inspired by Rayner's (2003) concept of inclusionality which resonates with the teachings of Shingon-Shu Buddhism. For that reason I refer to my pedagogical approach as Inclusional Pedagogy. I build on Bernstein's (2000) ideas about pedagogy where he stated:

> *... pedagogy is a sustained process whereby somebody(s) acquires new forms or develops existing forms of conduct, knowledge, practice, and criteria from somebody(s) or something deemed to be an appropriate provider and evaluator - appropriate either from the point of view of the acquirer or by some other body(s) or both. (p. 78)*

In relation to the pedagogising of my healing nurse texts, the distributive rules suggested by Bernstein (2000) are significant because they distinguish between two different classes of knowledge. Bernstein believes that it is the very nature of language that makes these two classes of knowledge possible. He terms them the *thinkable class* and the *unthinkable class* (p. 30). He believes that there is a potential discourse gap between these two classes and stresses that it is not a dislocation of meaning, but it is a gap.

I would like to focus on this gap, which I will refer to as the *primordial gap.* I am using this term in the context that the gap that exists between the two classes has the potential for originality of mind.

For example, according to science (thinkable class), healing is firmly in the unthinkable class, consequently all the forces and power available to the thinkable class in terms of voice, validity and distribution are brought to bear in order to negate, silence or control it. The answer lies in what Rayner alludes to as the *excluded middle space of non-space.* As I understand it, this excluded space, far from being an emptiness between the opposing Bernstein poles of *thinkable and unthinkable,* is the *primordial gap.*

Understanding this *primordial gap* is particularly important for attempts to pedagogise knowledge. This is because any distribution of power will attempt to regulate the realisation of this potential discourse gap between thinkable and unthinkable knowledge. Bernstein believes that part of the reason why the rules of the pedagogic device are stable is that this gap will always be regulated. He points out that any distribution of power will regulate the potential of this gap in its own interest, because the gap itself has the possibility of an alternative order, an alternative society, and an alternative power relation (p. 30).

In developing my own ideas about the primordial gap I am mindful of the issue of stability in relation to colonial forms of knowing. In the move to reduce the damaging aspects of colonial thinking, and seeing with a colourless gaze as in my Buddhist teaching, it is important to examine Bernstein's work for what is, in effect, an excellent critique and analysis of colonial working. This limits the use of his work in terms of his

understandings, but offers a sound analytical framework for analysing the colonial system of knowing and its power relationships.

The advent of self-study theses emerging around the world shows that, when ready, Living Educational Theories do influence social formations. The hold that any distribution of power has on controlling the primordial gap is influenced by context; but for those of us on the edge, in the Christopher Logue sense, we keenly feel the negations of our values. It is, however, as we emerge from the primordial gap with new forms of knowing and understanding that we can offer hope for the future. Living Educational Theories are spawned, born and nurtured in this primordial gap, a sort of black hole outside the control of the educative space. However, the fact remains that different power agencies, including myself, support different and perhaps conflicting pedagogies. I do not see these conflicts as negative, even if the situational context is a negative one. My reasoning for this is that confrontation and agitation bring about new focus. Such agitation stops knowledge from becoming certainty and stagnating. The dynamic of learning may be contextually painful, but such feelings are a small price to pay for an evolution of the mind. In the next chapter I will be looking to see if such an evolution has started in my students.

6. 13 To summarise this chapter, I have shown the conception, history and development of my curriculum and given my reader insights into the educational structure of what I am doing. The standards developed have been made clear through their emergence into practice. The passion, trials and tribulations of researching and developing standards in a culture not of your birth is a daunting task, one which never ends as each cycle of learning brings modifications to the learning outcomes and a deeper insight to the embedded meanings and values of the healing nurse curriculum. In the next chapter I will examine

what my students' experience was in their passing through my curriculum, by using extracts and analysis from samplers of students' data sets. Such data acts as a mirror to my values as they are seen through the eyes of others and help me modify them in their emergence. This process showed how the expectations I had been given concerning the students' ability to be critical was proved to be unfounded. The students' voice rings loudly and clearly with insights that show a remarkable honesty.

Chapter 7

The Students' Voice

7. 1 Voices in the silence

The previous six chapters of this thesis have been an in-depth engagement with the thinking of others, my values and ideas, and the process that underpinned my design and introduction of a new curriculum into a Japanese university. This chapter shows how I held my values by paying particular attention to details. Thanks to the rigorous educational training I received in my Master of Education programme in Education in 2000, which provided a solid educational platform for designing a reliable curriculum once the knowledge content had been modified so as to make it culturally and contextually more sensitive, my curriculum proved to be a major success with my social formation in that it now attracts students to the university who wish to study healing in nursing, and it also resulted in my promotion. This chapter's narrative focuses on my seeking to understand the complex dynamics of my classroom processes, with particular attention given to what the data is saying to me particularly as I am using the students' data to reflect my values back to me. By 'seeking to understand' I mean asking *What actually happened*? Through the reflective process I used to analyse and synthesise the data, I wanted to know if the students experienced the following areas of my ontological values:

1. Did the students show evidence of critical thinking?
2. Did they enjoy their learning process?
3. Did I develop a means of transferring my own learning?

4. Did the students meet the appropriate standards required of the curriculum by the university?

My focus on critical thinking has been explained in previous chapters. My use of the word 'enjoy' encapsulates my belief that life has no rehearsal and that these years of university education are very precious and formative ones for the future scholarly activities of my students. The nature of their experience will reflect on the future directions that nursing practice and education will take. I wanted to move away from the students' negatively associating learning with 'banking education', which to date was all they had experienced. Seeking evidence of the transferability of my knowing to my students was an important issue for me. For, if I was unable to do this, my life would have little meaning other than my own learning. My life, I believe, has to contribute to the learning of my community.

This chapter, therefore, is filled with the voices of their journey, their thinking, and their reflections, what they liked and what they did not like, including me! I listened to what the students said to me through the differing mediums of the data collection instruments, and found their expressions to be refreshingly direct and honest. Their expressions were "wet with the words of their own meaning". However, finding a way to tell the multiple interwoven stories of their experience and learning as we co-created knowledge was problematic. I use 'problematic' in the sense that my experience with the students changes my ontological position in many core areas of my understanding. What I am seeking is not just an explanation/statement of my change but evidence of the fact.

[For the first time as I sit in the silence and reflect on the data that I am soon to present, I begin to see the depth of the Buddhist teaching that we are all each others' teachers. My Buddhist

understanding believes that when the student is ready, the teacher appears, so then the teacher becomes the student and the student becomes the teacher. Once I had understood what the blindness of my own ego gave to me and removed that obstruction of myself from myself, I was able to move into a new space of understanding with the eyes and wonderment of a child. I saw in complexity a purity of simplicity as my students began my education as a nurse teacher in Japan. In terms of Eisner's (1997) statement about flying in new skies and sailing in new seas, after the initial push and period of confusion my students excelled themselves as independent thinkers.]

In this section the reflective perspective is shifted to focus on the actions and words of the students and the reflections and new epistemological understandings that emerged out of this experience. Instead of the context being faculty politics or educational policy, my focus is on what I/we learned as we co-created knowledge through praxis. Two strands of experience will be interwoven in this chapter, the first being the actual events as written by the students and myself within reflective journals, qualitative web evaluations and portfolios. The second strand of experience focuses on reflections on the learning that I assimilated during the last three years of the many rewrites of this thesis.

7. 2 Baptism of fire: The birthing of a new epistemology

My new epistemology erupted out of a critical incident in the classroom, and I used Dewey's (1933) and Schön's (1995) conceptualization of reflection in the moment to analyze this. My values and practices shifted and transformed in the moment to open an understanding of what it means to bridge cultures. Palmer (1998) said of teaching: *"a good teacher must stand where personal and public meet...where the web of connectedness feels like crossing a freeway" (p. 17).* My starting point for this process was lesson one on day

one of my practice at the university. Here is my account from my journal of April 14, 2003:

I was both stunned and awed at the location and architecture of my new university. It was new, beautiful and modernistic in concept. I was also nervous about teaching a Japanese class. However, senior faculty had informed me that the students had all passed an English test for entry into the university and that English comprehension was not an issue. Also, I had a translator, who was a fellow priest and who would help me with my class. She was knowledgeable in the healing terminology. I was confident in my curriculum. My lesson plans and learning outcomes had been completed and tested for consistency in terms of meaning and knowledge content. PowerPoint slides and bilingual research consent forms as discussed in the ethics section were completed. The website I had constructed for the course was live. It contained the interactive elements of the curriculum, which were students' reflective journals, qualitative and quantitative student evaluation questionnaires for the lessons, lesson plans and lesson handouts; I was as ready as I could be.

The night before my first class I was in a state of high tension and worried that I had forgotten something. The hours seemed to stand still as I waited for the morning. I duly entered my classroom on time, lesson plans in hand, confident that all had been done that could be done. There were no surprises. As I had anticipated, the 84 students were sitting in rows and there was a gentle background hum as the students talked amongst themselves. With my limited yet functional understanding of spoken Japanese, I could hear them talking about me, the foreigner in the priest clothes standing before them. I began the class. I covered the basic introductions, health and safety, fire drill, student's research consent to videotape the lesson, all with no problems.

I began teaching the module. With a confident flourish I started the main topic, research methodology, living action research. This class was programmed as a double period. I explained the concept of Living Action Research (Whitehead 1989), asking the questions "Who am I? How do "I" improve my study skills?" The video clip of what happened next was painful to watch because what I had anticipated happening did not happen. The students sat very quietly, and all that could be heard in the classroom was the soft gentle background noise of the CD I was playing. The silence was total. I began to feel out of control, fear sprang up in my throat, and my mouth became dry and my hands sweaty.

In the past I had heard teachers talking about such moments but had never experienced one myself. I was used to the dynamic, electrical exchange of dialogue and ideas, questions and engagement with my students, the subject matter and myself. In a split second the universe stood still, as my eyes looked into the students' eyes. I was used to seeing questioning, intelligent enquiry, agreement, disagreement, anything but what I saw in my students, which was complete and total bewilderment. In that split second I knew that all that I had learned from my Western education was not going to work. Although in that moment I was not able to articulate my sense of knowing, I deeply sensed it. I readily identified that these students had no idea what I was talking about, and the fault was mine. In that moment when time stood still, all the theories, the paradigms, the complex arguments, meant nothing to me. I was shaken to the very roots of my being. I sensed that the question was wrong and, even in that very moment of realisation, I had a problem with my ego. The Eurocentric educator asked what could possibly be wrong with such a question? All my previous educative experience had proved the question to be a powerful one for instigating engagement. The ontological bedrock of my whiteness was suddenly exposed to me for the illusion it was. In

the context of that classroom the luxury of reflection on action, in Schön's (1983) sense, was not an option. However, I experienced an acute awareness of reflection in/with the moment.

Let me elucidate:

What was triggered instantly was a feeling that time stood still. I had a conversation with myself. "Do not panic" was the uppermost thought. I felt truly dreadful, sick to my stomach and all I wanted was for the ground to open so it could swallow me up. "Breathe and feel" was the second thought I had, for I had not realised that in my shock I had stopped breathing. "You know" was the third thought, and in fact I did. This knowing was intuitive and grounded in my experience as a teacher. Even though I had never taught Japanese students before, a form of knowing existed. In the Army I had experienced flashbacks to critical situations. I experienced another form of flashback now, but this time it was like watching a video set to fast rewind and fast forward all at the same time. Lessons, books, other experiences, all flashed across my consciousness as I sought to remove myself from the dis-ease of the situation. The 84 students and several faculty members seemed suspended in another time. Before I took my next breath, I had my answer. I turned off the now useless PowerPoint. I laid aside my lesson plan with all its careful preparation and asked my next question:

> *"As Japanese students, what do you feel would be a good way of studying new and different concepts?"*

The lights went on in the students' eyes and we were back engaging together, but something had happened in that classroom that changed me.]

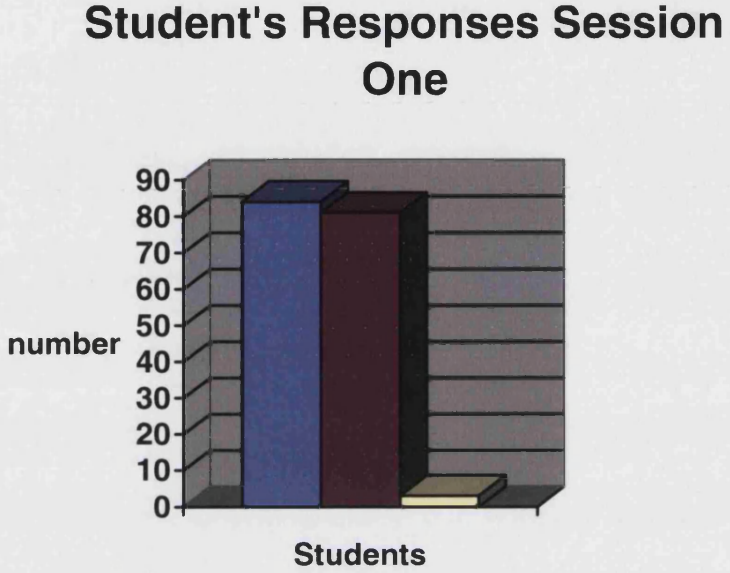
I will now include snippets taken from the students' qualitative evaluations of this lesson and their journals. The reader is alerted to my reason for not providing a more in-depth

data presentation and analysis in this thesis, which is that this document concentrates predominantly on the process of pedagogising my curriculum. However, it is useful to illustrate the students' participation in the process, because I claim that my curriculum is student-centred. For me it is important to evaluate the quality of their experience. Their end-of-year exam results demonstrated that they had achieved the necessary learning outcomes that satisfied the criteria of the university (81 "A" grades, one "B" grade, and two course non-completions). However, what is equally important to my interest as an inclusional educator is the students' qualitative experience of the educative process alongside the levels of their grades. I am using the students' words to engage with what they felt and thought. Each session produced a data-rich environment. Online student evaluations produced both qualitative and quantitative data. Group portfolios produced combined opinions and collective ideas as well as individual contributions. Reflective journals produced individual writings that displayed a deeper quality of reflection and insight than was revealed by the questionnaires.

7. 3 Student evaluations

The students completed online session evaluations after each of the 15 teaching sessions on the course, and these contained 15 questions each. Four of these questions were qualitative in nature (questions 12, 13, 14, 15). I manually collated the responses to these qualitative questions and grouped them into common themes. It is important to note that I will not present the results of my overall thematic analysis here but just concentrate on specimen examples of results. I will take three sample session evaluations and present their data. These will be the first session, the seventh session (the midway point), and the final session on healing theory.

7. 3. 1 Engaging with the data – Session One



Students	84
Returns	81
non returns	3

Figure 13. Students' responses to Session One

Here is how the sessions were coded:

Session Coding		*S1/*	*/12/*
S/	*Session number*	*S1*	
N/	*Question number*	*/12*	
/a,b	*Theme number*	*/a*	
/n	*Subtheme*	*/1*	

Engaging with the data – Session One	
Session Subject	Course Administration, Informed Consent, Methodology
Question Number 12	*What did you enjoy most about this session?*
Qualitative question 1	

There were eight themes identified from the data for Session 1 (Cohort 1: C001) in response to the above question. No percentages were included in this table as some students gave more than one answer.

S1/12/a	*Group work*	*61*
S1/12/b	*Pleasant*	*5*
S1/12/c	*Co-operation*	*9*
S1/12/d	*Healing*	*6*
S1/12/e	*Creating a portfolio*	*50*
S1/12/f	*Nothing special*	*4**
S1/12/g	*Increased interest*	*3*
S1/12/h	*Talking to men*	*2*

**(nothing special in Japanese is a positive statement indicating satisfaction but no particular enthusiasm over the issue)*

S1/12/a. Group work (61) *I re-analysed the entries for the students in this group and identified six subthemes:*

S1/12/a/1	*Working together*	*24*	*39. 125%*
S1/12/a/2	*Opinion*	*18*	*29. 34%*
S1/12/a/3	*Talking*	*16*	*26. 23%*
S1/12/a/4	*Thinking*	*1*	*1. 63%*
S1/12/a/5	*Friendly*	*1*	*1. 63%*
S1/12/a/6	*Interested*	*1*	*1. 63%*

7.3.1.1 Discussion on the first qualitative question, question 12

At the outset of my course I was informed by senior faculty that the students were not critical thinkers. As I have shown from the nursing texts of Petrini (2001), Kawashima and Petrini (2004) and Minami (1985), this seems to be the accepted understanding of our industry in Japan. However, at this point I question these views based on my understanding of what I have seen in the classroom and the data as sampled above, which is consistent over the course. Japanese students are more than capable of critical thinking. In fact, I would claim that they are accomplished critical thinkers. This begs the question of: *Why is there a difference between what is reported in the industry literature and by faculty and what I am seeing in the classroom with my own eyes and evidence?* I wish to hold in temporary suspension my answering of this question and revisit the data. For, as Cottrell (1999, p. 88) reminds me, critical thinking means: *...weighing up the arguments and the evidence for and against.*

7. 3. 1. 2 Second qualitative question, question 13

Engaging with the data - Session One	
Session Subject	Course Administration, Informed Consent, Methodology
Question Number 13	*What did you enjoy least about this session?*
Qualitative question 2	

There were eight themes arising from the data in response to the above question:

S1/12/a	*Nothing special*	*32*	*39. 7%*
S1/12/b	*Speaking English*	*9*	*11. 2%*
S1/12/c	*Explanation*	*25*	*31%*
S1/12/d	*Gender*	*1*	*1. 2%*
S1/12/e	*Not interested*	*2*	*2. 5%*
S1/12/f	*Classroom setting*	*1*	*1. 2%*
S1/12/g	*Worried about exam*	*1*	*1. 2%*
S1/12/h	*Group*	*9*	*11. 2%*

S1/12/c/ Explanation *(25) I re-analysed the entries of the students in this group and identified five subthemes:*

S1/12/c/1	*Explanation was too long*	*5*	*20%*
S1/12/c/2	*Did not understand/unclear*	*15*	*60 %*
S1/12/c/3	*Did not understand Japanese translation*	*1*	*4%*

S1/12/c/4	*Did not know what a portfolio was*	*3*	*12%*
S1/12/c/5	*Did not know what was required*	*1*	*4%*

S1/12/c/9/b

Did not understand/unclear (15) warranted further investigation. I then re-analysed the entries for the students in this group and found three sub-subthemes:

S1/12/c.9/b/1	*It was difficult*	*6*
S1/12/c.9/b/2	*I was puzzled*	*1*
S1/12/c.9/b/3	*Unclear*	*8*

I am unable to extract more from the data if the difficulty was due to language or subject material and/or teaching style.

7. 3. 1. 2. 1 Discussion on the second qualitative question, number 13

I had many surprises from the data throughout this research. Such surprises highlighted to me the issues of bias and keeping an open mind (Wink 2005). With 32 students reporting that they were "OK" with the session (S1/12/a *nothing special; 39. 7%*), I was expecting there to be a much larger response to my limited Japanese language skills at that time. The low response surprised me (S1/12/b. *Speaking English (9); 11. 2%).* I asked myself, "*If I included the students who cited the explanation (S1/12/c) of the cause as a problem (31%), would it reflect a more correct sampling of English comprehension?*" (Remembering that I was forbidden to ask this question by the ethics committee, I was therefore looking to see English comprehension levels reflected in this part of my questionnaire). However, when

checking if this was the case, the evidence showed that of the 15 students who reported that they did not understand (S1/12/c/9/b), *seven gave a reason why they were unclear* (S1/12/c/2/a,b). This left a total of eight students who were reporting that they were unclear but gave no reason for their answer.

7. 3. 1. 3 Third qualitative question, question 14

Engaging with the data - Session One	
Session Subject	Course Administration, Informed Consent, Methodology
Question Number 14	*Were there any subjects that you would like to spend more time studying?*
Qualitative question 3	

Ten themes arose from the data in response to the above question:

S1/14/b	*Healing*	*44*	*52. 4%*
S1/14/d	*Nothing special*	*10*	*11. 9%*
S1/14/f	*More time*	*7*	*8. 4 %*
S1/14/h	*English*	*5*	*6 %*
S1/14/j	*Portfolio*	*5*	*6%*
S1/14/l	*Group work*	*5*	*6%*
S1/14/n	*Thinking more*	*2*	*2. 4%*
S1/14/p	*Do not understand yet*	*2*	*2. 4%*
S1/14/r	*All*	*2*	*2. 4%*
S1/14/t	*Bad data*	*2*	*2. 4%*

7. 3. 1. 3. 1 Discussion on the third qualitative question

My purpose in including this question in the questionnaire was to see if I was missing any area of interest that would emerge from a Japanese context. I hoped to use data from this section in modifying the teaching aims of my curriculum. At this early stage I thought it a hopeful sign that over half the students showed interest in studying healing, as attendance on the healing theory element of my curriculum was compulsory. The students are engaged in a critical process by giving an opinion in their replies. An opinion is a complex processing of data. I believe this is showing the actual critical thinking of the students in progress. Even when the response is "nothing special" an answer has been decided upon, and that represents an action and is the result of judgements being made. The response of only two students wanting to "think more" poses some interesting questions as to how successful encouraging critical thinking will be. Is this evidence of the lack of critical thinking suggested by my faculty? I suggest at this early stage that it is premature to read too much into the first questionnaire.

7. 3. 1. 4 Fourth qualitative question, question 15

Engaging with the data - Session One	
Session Subject	Course Administration, Informed Consent, Methodology
Question Number 15	*What improvements do you think could be made to the session?*
Qualitative question 4	

Six themes arose from the data in response to this question:

S1/15/a	*Educational interest*	*29*	*30. 2%*
S1/15/b	*Nothing special*	*18*	*21. 6%*
S1/15/c	*Healing interest*	*16*	*19. 2%*
S1/15/d	*Communication*	*9*	*11. 1%*
S1/15/e	*Group work*	*4*	*4. 8%*
S1/15/f	*English*	*3*	*3. 6%*
	Bad data	*1*	
		81	

I have to admit my surprise at this outcome and I was intrigued as to what educational issues the students had raised in the first session. I therefore proceeded to re-analyse S1/15/a for further clarification. The results are listed below:

S1/15/a/1	*Education - investigate, learn, enquire, study more*	*14*
S1/15/a/2	*Portfolio - investigate, know more, consider, research*	*15*
		29

7.3.1.4.1 Discussion on the fourth qualitative question

Freire's (1970; 1987) observation that students arrive in the classroom immersed in their worlds of learning seems highly relevant to what I was seeing. All these students had passed through an education system that is acknowledged as being that of the "banking educator". Yet in my challenging classroom situation, which has introduced new educational methodologies, the students appear to have all the necessary ingredients to

respond as critical thinkers. When I considered these responses, the niggling doubt that had been in my mind started to grow more and more. What I was seeing and the evidence I had were not in step or agreement with the published literature or the views expressed to me by senior faculty concerning Japanese students' performance in the classroom. I have yet to understand why perhaps this first session is only our 'Love affair' or 'honeymoon period' and the answers will emerge over time. At this point in time I just wanted to highlight that the early indications were surprising.

The human mind has a wonderful gift of being able to extrapolate scenarios in more than one dimension (Talbot 1992). It is a process that I enjoy and it fits so well with the heuristic immersion stage of enquiry (Moustakas 1990). The embryonic questions that were forming in my mind would be highly contentious within Japanese nurse education and with Japanese educators. In keeping with my methodology, I left these embryonic questions to synergise as I revisited the statistical information produced by the questionnaire. This data is presented in the next section.

Statistical Data Student Session Evaluation						
C001 Session Number 1						Totals
	Strongly agree	Agree	Disagree	Strongly Disagree	Bad Data	Responses
Question 1. Session materials: adequate information was provided relating to the session structure?	10	55	14	2	0	81
Question 2. Was the session easy to understand?	6	50	24	1	0	81
Question 3. Teaching Style: All the session materials were un-ambiguous and easy to follow?	10	44	27	0	0	81
Question 4. The target objectives of each module were presented at am appropriate level?	8	49	24	0	0	81
Question 5. Did you feel the teacher's enthusiasm for the session?	56	25	0	0	0	81
Question 6. All the session materials were presented at the correct level?	12	50	19	0	0	81
Question 7. Were you interested in the session?	48	29	2	2		81
Question 8. Handouts were provided and easy to follow?	22	51	8	0	0	81
Question 9. Venue: heating and lighting were adequate?	15	58	8	0	0	81
Question 10. Venue: enough space was provided to work comfortably in?	24	50	7	0	0	81
Question 11. facilities. Toilets were readily accessible.	33	46	2	0	0	81
	244	507	135	5		891

Figure 14. Consolidated results of statistical data - Session One .(Class size 84 students. Returns 81)

7. 3. 1. 5 Discussion on the first teaching session

At the end of the teaching session I was shocked by my own insights and the sudden appearance of an ontological bias, that of my Eurocentric whiteness. I marvelled to myself

at how the process unfolded as described in the critical incident and how well the lesson went in general. I fully understood that I had a language problem. However, as I had been employed to help upgrade the students' levels of English comprehension, as such I was not unduly alarmed. What I needed to do next was to wait for the students to complete the session evaluations and an online test. At this point I just want to state that an online test of the learning outcomes was available for this session. Each student was able to log on to the website and take the session test. Each test could be taken as many times as was needed by the student to obtain a 100% pass. When this was accomplished the student could move on to the next session test. Evidence of their progress was accessible to me, as the course administrator, from the website which recorded students' time on task (TOT) and showed which questions they were having difficulty with. Students were not informed of all the management issues relating to what the programmes could do in terms of analysis. They were informed that all aspects of their work would be checked for consistency and used for research to which they consented. The ethics committee was aware that I could track my students' performance which I argued was part of my research in designing an audit process. This was accepted on the condition that no data that could identify an individual would be released into the public domain.

Combined with the above, students had homework tasks allocated for the session. The university had given me a formula for calculating homework time for the students, which was that for every 45-minute period, there should be one and a half hours of self-study associated with it. Therefore, my students had a double period of ninety minutes resulting in three hours of homework being allocated. My curriculum is the only one in the university that links learning outcomes to web-based assessments and evaluation of my teaching and the students' experience. Apart from the online test and evaluation, the

students had a research element in each homework task where they had to research the theme of the next lesson using any resource that they felt was appropriate, and bring the evidence of that research back to the next lesson where it could be discussed with the group and pasted or entered into their group portfolio. The last element of each session's homework was that of their reflective journals. Each student was required to write a reflective journal and bring their reflections to the next session to share with their colleagues. By pasting their reflective journals into the portfolios it immediately changed colourful scrapbooks into educative learning resources and evidence portfolios. The combined elements of this course have been designed to link together in stimulating student-centred learning. (This is another unique process that is only attempted in my curriculum.) The statistical evidence of the first session, shown in Figure 14, indicates that the lesson was a success and enjoyed by 84% of the class. However, as impressive as this data is, it gave no indications as to the storm clouds that were looming on the horizon.

As this section focuses on data, I understand that I am undergoing a process of transformation as I move from my heuristic involvement and naturalistic enquiry to that of a more active seeking to make sense of the data and to understand what that data is saying to me. I am in a very real sense seeing the birthing of my ideas as through the eyes of an observer, for I have no control over what shape or form the data will take after the concepts of the curriculum are synergised by the students. I sense that my data is becoming more conclusive and objective as the ontological abstractions that have driven my research and my practice are completing their metamorphosis into figures, reports, data segments and bits. I am deeply aware of my attachment to this process and my need to verify that I am not being ambushed by my own agenda (Douglas 1976; Miles and Huberman 1984; Denzin 1994; Denzin and Lincoln 1998). I am also aware of the contradiction that using a

tracked this student's response to the questionnaire and found her entry to be "healing study" as the subject she wanted to study more. Already, in the first session's reflective journal, she was engaging in what I believe is an open critical pedagogic conversation.

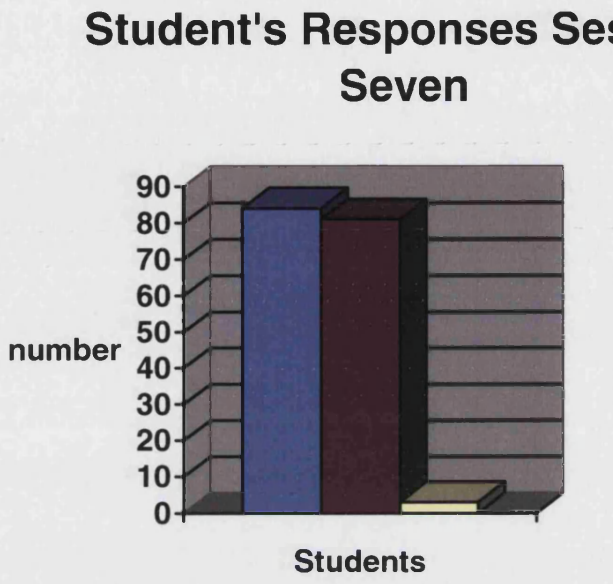
Another student said in her journal: HTR 0 5 0 . Session 1.

> *" I don't like English. It is very difficult for me to write in English. So I can't write in English. I 'm sorry."*

In tracking this student's responses she marked everything in the questionnaire in the negative. In this case both the questionnaire and the reflective journal confirmed the same opinion. This student was unhappy. On reading this I took a risk in my classroom management, for this student was not the only one who expressed discomfort at the use of English. In session two I asked the students to vote on writing their journals in English or Japanese. They chose Japanese and my workload went up tenfold. However, I felt that my responsibility was for their learning and engagement with new ideas. The added pressure of forcing them to reflect in another language was, I felt, too much. So I agreed on the condition that the students would help me with my Japanese. As a result we had a win/win situation in the classroom.

In the next section I will present the data from the seventh session. In session seven, the students were introduced to the concept of the energy fields of the human body. These include thermal imagery, electromagnetic fields and hydraulic pulses.

7. 3. 2 Engaging with the data - Session Seven



Students	84
Returns	81
non returns	3

Figure 15. Students' responses to Session Seven

The coding for this session was as follows:

Session Coding		*S7/*	*/12/*
S	*Session number*	*S7/*	
/n	*Question number*	*/12*	
/a,b	*Theme number*	*/a*	
/n	*Subtheme*	*/1*	

Engaging with the data - Session Seven	
Session Subject	Energy Fields of the Human Body
Question Number 12	*What did you enjoy most about this session?*
Qualitative question 1	

There were four themes identified from the students' responses to the above question. These were as follows:

S7/12/a	*Energy fields*	*40*	*48%*
S7/12/b	*Group work*	*19*	*23%*
S7/12/c	*Exercise*	*12*	*14. 5%*
S7/12/d	*Nothing special*	*12*	*14. 5%*

Sub-analysis of

S7/12/a	*Energy fields*	*40*	*48%*

produced the following subthemes:

S7/12/a/1	*I was able to see*	*27*	*67. 5%*
S7/12/a/2	*I was able to perform an action*	*13*	*32. 5%*

7. 3. 2. 1 Discussion on the first qualitative question (S7/12)

This session tackled the nervous system, which is a difficult subject for anyone to learn. Many new medical terms were introduced and many students struggled with the lesson content. I also realised in this lesson that the students' misunderstandings were due to more than a language issue and directly reflected the science-based teaching they had received prior to starting this course. I was being presented with another contradiction, for I wrote my learning objectives to English A-level standards. What became very clear was that the students did not have the grounding in Biology, Physics and Chemistry required for engaging with my course. This issue is returned to in the recommendations section of my summary as it has implications for high school policy and curriculum design. Student responses of energy fields, group work and exercise suggest that they enjoyed the practical aspects (71%) and were less than enthusiastic about the actual process of focused academic study. They enjoyed, for example, hand scanning, which is as old as humanity and gives clear evidence as to the circulation of the blood in the body. Such circulation responses to heat, cold and disease processes through the body's physiological, sympathetic and parasympathetic responses are good indicators of health; if the process is understood then deviations from the norm can be recognised. Someone skilled in thermal diagnosis can quickly find areas of thermal change. The students had a chance to make educative connections between the theory of blood circulation and the practice of feeling a body with new insights. The next section looks at what the students did not like about the session.

7. 3. 2. 2

Engaging with the data - Session Seven	
Session Subject	Energy Fields of the Human Body
Question Number 13	*What did you enjoy least about this session?*
Qualitative question 2	

Five themes were identified from the students' responses to the above question. These were as follows:

S7/13/a	*Nothing special*	*31*	*37. 2%*
S7/13/b	*Not enough time*	*21*	*25. 2%*
S7/13/c	*English*	*13*	*16. 0%*
S7/13/d	*Subject difficult*	*11*	*13. 2%*
S7/13/e	*The teacher*	*7*	*8. 40%*
		83	*100%*

7. 3. 2. 2. 1 Discussion on the second qualitative question (S7/13)

No sub-analysis was carried out as the above results provided a clear analysis of the students' responses. With a class of 84 students, using qualitative group methodology as a teaching strategy is a challenge to the limited time available. I set the classroom prior to the lesson and was under strict instructions from my head of department to have the tables and chairs reset in numerical order after the session finished. No lesson time was wasted

with administration; all lesson time was focused on the task at hand. However, when the students became challenged on a subject, such as the content of this period, they required more time and explanation to complete the task. Some students only wanted to do group work as it was easier for them. Others did not want to return to the chalk and talk teaching style. Attending to the varying needs of the ten groups proved to be most difficult. I am certain that some students felt frustrated and unfulfilled with my answers to them. Such frustrations were reflected by the thirteen students who cited English as being problematic. While I do not offer excuses for my inability to communicate more clearly, it has to be remembered that I was supposed to have assistants from the basic nursing department helping me with this lesson. These were withdrawn by the head of department due to their being busy on other projects. As there were no other students in our faculty, quite what these projects were is another question.

7. 3. 2. 3

Engaging with the data - Session Seven	
Session Subject	Energy Fields of the Human Body
Question Number 14	*Were there any subjects that you would like to spend more time studying?*
Qualitative question 3	

In response to this question four themes were identified, these being:

S7/14/a	*Energy fields and research*	*55*	*66%*
S7/14/b	*Nothing special*	*14*	*17%*
S7/14/c	*Biology, Anatomy & Chemistry*	*9*	*11%*
S7/14/d	*Portfolio*	*5*	*6%*
		83	*100%*

7. 3. 2. 3. 1 Discussion on the third qualitative question (S7/15)

No further analysis was carried out on this question because all the themes occurred at the first level of analysis. What became clear from the data was that there was a difference between the curriculum agenda in terms of learning outcomes and the students' interests. I can understand both viewpoints, firstly because the curriculum core requirements for nursing are science based, heavily cognitive and need to be learned. Nursing as a

professional healthcare science requires an in-depth understanding of the basic sciences. What surprised me was the absence of this understanding in my students. This point was identified by nine students (S7/14/c). Secondly, the topic of energy in the human body and all the equipment we use to measure it are exciting and fun. However, without the underpinning knowledge to support the enquirer as to what he/she is seeing, it has no purpose. In the next section I will look at the students' ideas on how the course could be improved.

7. 3. 2. 4

Engaging with the data - Session Seven	
Session Subject	Energy Fields of the Human Body
Question Number 15	*What improvements do you think could be made to the session?*
Qualitative question 4	

Four themes came from the answers to this question:

S7/15/a	*Nothing special*	*27*	*35. 5%*
S7/15/b	*Ability to think*	*19*	*23%*
S7/15/c	*Group working*	*20*	*24%*
S7/15/d	*Can state own opinion*	*17*	*20. 4%*
		83	

I was surprised by the data in this section and found the concept of *"ability to think"*, cited by 19 students, to be a stimulating one. That, combined with 17 students saying that they *"can state own opinion"* gives a total of 36 students (43. 4%) who were identifying aspects of critical thinking skills in answer to the question of: *What improvements do you think could be made to the session?*

I further examined S7/15/b, *ability to think,* to see if I could ascertain what it was that the students wanted to think about, and the following three subthemes emerged:

S7/15/b/1	*The working of the human body*	*10*
S7/15/b/2	*Relationships with others*	*5*
S7/15/b/3	*What is truth and meaning?*	*4*
		19

7. 3. 2. 4. 1 Discussion on the fourth qualitative question (S7/15)

As previously mentioned, this session was halfway through the allotted time of the healing theory course. I was more excited, however, to see the start of philosophical and abstract thinking emerging, as shown in the subthemes:

S7/15/b/4	*Relationships with others*	*5*
S7/15/b/5	*What is truth and meaning?*	*4*

The ten remaining students who indicated *ability to think* were engaging with human anatomy and physiology. As previously discussed, this subject was problematic for several students due to their not having been taught a particular science in their high school curriculum prior to entry to the faculty of nursing. At this halfway point in the healing curriculum, nine students were indicating that they were engaging in critical thinking. While 9 out of 84 is not a huge jump, it is a small gain.

7. 3. 2. 5 Critical incidents

From the classroom results at this midterm point I was feeling optimistic about the students' engagement with the course, but clouding this optimism was an intuitive sense that another energy was in my classroom and that several students were receiving outside coaching which caused agitation in the classroom. I posted my concerns to my website discussion forum, Living Action Research, as follows:

Thu, 29 Jan 2004

> *Two evaluations were carried out in my class, without my knowing, by the faculty, and they actually agree with my findings. However, the use these evaluations are being put to is very different. This trend was identified early in the course and this core of unhappy students had a varied number of reasons for their dissatisfaction. The main one was that healing was rubbish and had no purpose - only science counted. This was the opinion of a senior member of faculty who influenced a small group of students (7) who had been sponsored or introduced to the university by this individual. This group of students was constantly negative and they reported my actions to the Dean each week. That would not be a problem except that my course is part of the foundation year and compulsory. Whether students liked the course or not they had to do it, as successful completion was worth two credits. I believe that it is my duty as a teacher to try and reach out to these dissatisfied students, not to change their minds but just to get them to do their work. The continual horizontal violence continues - I have been accused of trying to teach religion and trying to change values by being oppressive. Religion is a sensitive issue in Japan after the Sarin gas attack on the Tokyo subways on March 22, 1995.*

It is strictly forbidden to teach religion in Prefectural property, even to the extent that hiring rooms in civic centers to run healing workshops is first vetted for religious content. The fact that I am an ordained priest is what I am, not what I do. In my classroom I am a professional teacher, and as such my spiritual beliefs are not discussed. The wounding and the depth of pain I feel at this accusation cannot be described. However, I need to look at it and see if I have been, as Jack would say, "a living contradiction in my classroom". All the videos I have of my class have been reviewed. All show the engagement of most of the students, with their fun and laughter and open body language. There is no evidence to support this claim and I will, over the next few weeks, post links to these clips for review and assessment by you. I have an open door policy and have had students coming in with the usual student problems of not doing homework and asking for extensions. I am told the students are afraid of me. Yet their portfolios and again the videos show no evidence of this, so I am at a loss as to how to proceed. Many of my colleagues have very familiar and friendly relationships with the students; I acknowledge that I do not seek to be their friend or their enemy but rather their teacher. Being fair, warm and polite is enough. Focusing them on their studies is my job, not being popular, well that comes with the turf. My whole classroom methodology is about the classroom being a safe learning space built on respect and using co-enquiry action research and participatory enquiry as my chosen tools.

Due to the nature of the design concept of my research, I had included several options in the software which allowed me, if needed, to provide in-depth analysis of which students had attempted which questions and how many times they had answered them, along with

how much time each individual student spent on each question. I wanted to know if the students were having any problems with the content of the course, and this system would alert me to any particular learning objective that was causing concern. (My citing the students' dislike of the incense and not wanting to write their journals in English are examples of this system working). Another function of the software soon became apparent and was one that I had not intended. A critical incident occurred when a group of students complained that I had given them too much homework and that they had to spend several hours doing my homework at the expense of other classes. The same seven students complained about this and I was duly called into a meeting with senior faculty to explain my actions. When I understood what the complaint was, I offered the students the chance to reconsider what they were saying, as I was being investigated as to my actions and teaching in the classroom due to their complaint. The students were adamant that I was doing what they said; I therefore turned on my laptop and showed the live data on the server. Against each student's name was the time they spent on the homework listed by the time taken for each question (Time On Task, TOT). I took no pleasure in proving that not only had these students lied, but some of them had not even taken the online homework tests, and those who had had completed the first test and made mistakes, which was expected. On their second attempt they passed at 100% correct, with an average of 3.5 seconds TOT. This, when compared with other students, showed that they had copied the correct answers from the first test and cheated.

With such clear and damning evidence, the students and the faculty had a problem of what to do, as the students had been caught in a web of intrigue of their own making fuelled, I suggested, by certain members of faculty who had no idea of the capabilities of my programme software. The faculty member in the meeting suggested that the students had

made a mistake and it was all a misunderstanding and that what they meant was that they needed more help. At this point I was having none of this. If faculty wanted this all to go away, I wanted the names of the members of faculty who had been coaching the students; this was given and I asked that the said members be called to a meeting to justify their actions. I heard nothing else about the matter, which I have learned is the Japanese way of dealing with problems from people with less institutional power. I have to admit that at this point I was becoming angry. If individuals have a problem with me, then so be it; however, when they took their issues into my classroom they crossed a line in the sand of my ethical tolerance. Non-violence, for which I have taken a vow, is not a case of being passive to abuse. I was not Japanese, even when my faculty made no allowance for my being a foreigner and said that they were treating me as Japanese, as though it were a good thing. I was not going to allow an abusive system to enter my classroom and violate the safe space that I was creating.

Palmer (1998), in his book *The Courage to Teach,* talks of cases where teachers just lose heart in a system that drains them of enthusiasm. Palmer says of this: "*We lose heart, in part, because teaching is a daily exercise in vulnerability" (p17).* Palmer goes on to use words that burn themselves into my heart: "*a good teacher must stand where personal and public meet...where the web of connectedness feels like crossing a freeway" (p. 17),* and more to the point I had the experience and educational knowledge to engage them in the game they were playing from a position of power but not from a position of academic strength. It was on this academic strength that I made my stand.

I had learned from my experiences to date that to confront the Japanese directly is a cultural mistake that alienates and causes them to react in a defensive manner to avoid

confrontation. The Japanese will go to great lengths to avoid confrontation, which is frustrating when one is trying to resolve a problem. I am certain that if any evidence of the students' claim could have been upheld, then I would have faced further disciplinary procedures. What I was experiencing had nothing to do with culture and was clearly grounded in power and power plays. The hostility towards my healing curriculum by faculty from a science background had been brought out of hiding. What these members did not understand, or chose to ignore, was that my curriculum draws strongly on science, and compassionate human practices.

My methodology shows the value of a transparent audit trail that leaves clear logical lines of process that can be evidenced. A computer audit trail such as mine, for example, is not only a means for survival but is good educative practice. In the months following this critical incident I faced three further incidents that were all dismissed because the evidence trail of my educative process was overwhelming, grounded in my teacher training and the experience I gained in completing my Master of Education at Bath University. The discipline and analytical process I designed into my curriculum as a direct result of my formal teacher training and research into education saved my position as a teacher in the faculty. For example, I was called to explain my *poor evaluation* by students of my teaching on a questionnaire that was conducted in my class, without my knowing, by a senior faculty member. This individual produced selected comments from 20 students' replies about my teaching. Again, I offered this member of faculty a chance to reconsider, which, due to their position of power, was refused. I then presented my live server database with its more than 12,000 analysed responses from students. I suggested that when the said member was prepared to engage in a meeting grounded on any educational research of substance, I would be happy to share my data with them in an open faculty

meeting and debate the merits of their accusation, so that I and other teachers could learn from their wisdom and insights. I took the member's silence to mean that the meeting would not take place and the issue was finished.

I had actually found a way to protect my classroom, and that was to use educational practices grounded in evidence and research. For faculty members to attack on that basis meant that they would be attacking the very essence from which they claimed their authority and, as most of them were not qualified teachers, such authority was only based on the power of position. The ethical position that was taken by these faculty members was a separate issue, as culturally they believed they had the power and, with that top-down authority, the right to act in a pre-modern manner, as they saw fit.

It has always been my belief that good educational practices will sustain themselves over time against any power play by individuals in positions of power. At this point in my research I was not so confident that the power of truth could win out against the truth of power. While I had been successful in defending my classroom and curriculum, I had been less than successful in protecting my students from the manipulations of power. This was my fear and I really should have been more confident in the resilience of my students and that, given the chance, they would find their own way to their own truth.

I was at the limits of my physical, emotional and mental strength when, one Monday morning, I was called again to the office. I was informed that my neighbour's car had caught fire, blown up its gas tank and burnt my house down. There is a moment of disbelief when you are given shocking news, even more so from the emotionless manner in which I was told. I was at this time so emotionally exhausted that I thought it was yet

another sick attempt to get me to become angry. However, in this case it turned out to be true and in a stroke I lost everything again. As I walked through the ashes of my home, seeing if I could find anything of use, I pondered on the certainty of impermanence and attachment. Strangely, the loss that caused me the most pain was not my private things but that of my books which I had built up over the years of my studies. English books were rare and expensive in Japan. Some books were out-of-print works that would be hard to replace. For me, the loss of all that knowledge was heartbreaking. All my PhD notes, videos and papers were lost. I had back-ups but that was just of the thesis framework. Shock and despair descended like a freight train. The irony of the situation was not lost on me, for I had had good insurance cover up to three days before when I had to pay a large hospital bill. I did not have enough money for both. I heard a rustle behind me and saw, to my surprise, that many of the students from the university had heard that my house had burnt down and had come to help. I was humbled by their compassion, as many brought single plates or cups or a pot to help replace what was lost. Their compassion moved me beyond words. It is not the first time I have lost everything but there is something so final about fire. Yet, with their acts of compassion, the students removed the fire from my heart with its anger against the antics of faculty.

Sadly, my physical body was not so quick to respond to the insights that removed my anger. The next week I was admitted to hospital with a blocked head of pancreas and acute pancreatitis. I underwent an operation, which was successful, and was advised to reduce the stress in my life. As previously discussed, I could not change my circumstances without vacating the space and, as my supervisor Dr Jack Whitehead advised me, by just being in the space I was holding it open to bring about change. It was a thought that I often returned to over the coming years.

Statistical Data Student Session Evaluation						
C001 Session Number 7						Totals
	Strongly agree	Agree	Disagree	Strongly Disagree	Bad Data	Responses
Question 1. Session materials: adequate information was provided relating to the session structure?	1	38	41	3		83
Question 2. Was the session easy to understand?	3	24	50	6		83
Question 3. Teaching Style: All the session materials were un-ambiguous and easy to follow?	2	26	52	3		83
Question 4. The target objectives of each module were presented at am appropriate level?	3	34	44	2		83
Question 5. Did you feel the teacher's enthusiasm for the session?	36	41	6	0		83
Question 6. All the session materials were presented at the correct level?	2	41	39	1		83
Question 7. Were you interested in the session?	34	43	5	1		83
Question 8. Handouts were provided and easy to follow?	7	48	27	1		83
Question 9. Venue: heating and lighting were adequate?	11	56	15	1		83
Question 10. Venue: enough space was provided to work comfortably in?	24	53	6	0		83
Question 11. facilities. Toilets were readily accessible.	25	50	8	0		83
	148	454	293	18		927

Figure 16. Consolidated results of statistical data for Session Seven (Class size 84 students, 83 returns)

7. 3. 2. 6 Discussion on Session Seven

This section has shown me how important it is to place statistical evidence into its actual context. Using narrative brings out the hidden story of the learning process, one that is lost in the silence of numbers; yet, in contradiction, numbers can in themselves speak a

thousand words. As with many things I believe it is a question of balance. The living nature of my research could not be expressed by statistical data alone. I was very surprised to find that the statistical data provided me with insights that I could not have seen just by using my narration. Statistical evidence gave an authority to the authenticity of my account. I had a feeling that a group of my students was being coached to be as disruptive as possible. I felt the presence of another influence in my classroom, but without such feelings being proved by the evidence that the statistical analysis gave, proving such intuitive knowing would otherwise have been problematic.

As already discussed, the value of good educative practices and audit trails cannot be overstated, but, more importantly than that, I understand in myself the truth of remembering myself and the values I stand or fall by. Freire (1970; 1987) talked about revolution being in the word and the word being embedded in praxis, without which words are but hollow rhetoric. Palmer (1998) talked about the revolution that emerges from finding yourself. Re-remembering ourselves, according to Palmer, involves: *"putting ourselves back together, recovering identity and integrity, reclaiming the wholeness of our lives...When we forget who we are, we do not merely drop data. We dis-remember ourselves, with unhappy consequences for our politics, our work, our hearts." (p. 20)*

Here are some excerpts from a student's journal for this session:

HTR 0 79. Session 7.

> *"Moreover, energy healing has the strong power in which it can be made to change to the energy which the surrounding man has, when the energy which he has emitted changes. This is very mystical -- it is -- me myself -- it got interested very much about this I think that there are many those who need energy healing in*

modern society for thinking. When we take it outside little by little rather than hold various stress by ourselves, I think that the thing also mentally and physically "original itself" can be regained"

I believe this student is showing his original thanking and exploring new areas of thought from his engagement with the curriculum issues. This is not a colonisation as the student's own process of enquiry has been stimulated and he is making connections through his understandings.

Here is another example of emerging enquiry:

HTR 0 23. Session 7.

"When I suppressed the feeling and brought both hands close, it was surprised that "mind" was felt between hands. I felt actually with whether this is mind, and it was impression. I was deep emotion that I was able to do greatly again as for mind. However, I had the question whether that collected "mind" is a good mind and whether it was a bad mind. I must think more."

HTR 0 71 . Session 7.

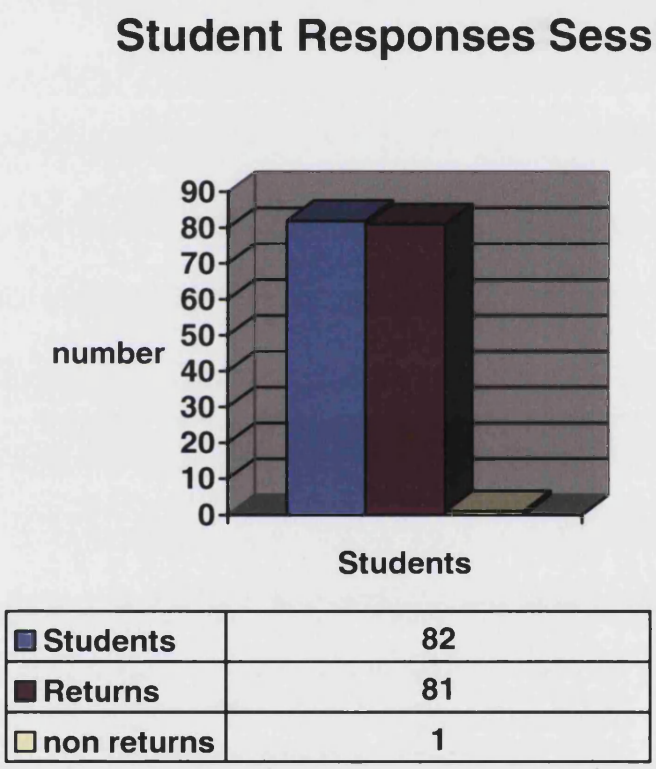
"I finished exercise, and with healing, though it thought that it was uncanny, when why the body got hot, I had a vague question? Then, I thought that imaginative power and concentration would be related to healing demonstrating an effect. It is because I thinks that the imaginative power which imagines the flow of an aura, and the concentration which maintains an image are required for it since healing prepares bodily balance by adjusting in-the-living-body energy (aura) and maintains health."

Tracking this session in the statistical questionnaire gives the impression that the students were not happy, as over 50% marked in the negative. Yet this is not supported in their qualitative statements. There appears to be a contradiction between the statistical data, e.g., the multiple choice answers, and the qualitative data sections of the session evaluations and their reflective journal entries. I was at something of a loss to understand why. I went back to the time on task (TOT) data to see if this would help me find an answer and I found some interesting results. For students who were expressing dissatisfaction in the statistical analysis, their average time on task in filling out the statistical section was 20 seconds! The time spent on the qualitative questions was 120 seconds. Students who indicated a degree of enjoyment spent on average 140 seconds completing the statistical section and 370 seconds completing the qualitative section. *What brought about such a time difference*? A logical conclusion is that those who were upset at that moment just rushed the questionnaire, did not read the questions and wrote the very minimum to conform to the lesson outcome. Those who enjoyed the session, or were at least engaged with it, spent longer thinking about their answers and correspondingly wrote more in the qualitative section. The conflicting evidence from their journals present another side to the problem as, for the most part, the journal entries were informative and constructive even when a negative opinion was expressed. A colleague of mine suggested:

> *"... Maybe the students understood more step by step and completed their journals at a later time. The web evaluation has pressure to be completed by the next session. Reflective journals need to show the student's reflections for each session. They have thinking and learning time."* (Personal conversation, Ohmi Yukiko, research assistant, adult nursing, May 2005)

My colleague's comments made logical sense to me and, on the one hand, highlighted the care that needs to be applied to data analysis. On the other hand, they evidenced a clear reflective process in the quality of their writing. In the next section the final session evaluation is presented. I was keen to see if I had managed to reclaim my classroom and make safe its space with the stand I had taken against certain practices within my faculty.

7. 3. 3 Engaging with the data - Session 15



Students	82
Returns	81
non returns	1

Figure 17. Students' responses to Session 15

7. 3. 3. 1

The coding for this session was as follows:

Session Coding			*S15/*	*/12/*
S	*Session number*	*S7/*		
/n	*Question Number*	*/12*		
/a,b	*Theme number*	*/a*		
/n	*Subtheme*	*/1*		

Engaging with the data - Session 15	
Session Subject	Final session evaluation
Question Number 12	*What did you enjoy most about this session?*
Qualitative question 1	

There were three themes identified from the data for Session 15 (C001) in answer to the above question:

S15/12/a	*Healing practice*	*53*	*54. 2%*
S15/12/b	*Nothing special*	*25*	*30. 0%*
S15/12/c	*Thinking*	*4*	*5. 0%*
S15/12/d	*Bad data*	*1*	*1. 2%*
		83	

Analysis of S15/12/a was done to find out what the students enjoyed most about healing practice, producing three subthemes which were:

S15/12/a/1 *Touching*	*33*	*62. 0 %*
S15/12/a/2 *Feeling*	*10*	*19. 0%*
S15/12/a/3 *Practice*	*10*	*19. 0%*
	53	*100%*

7. 3. 3. 1. 1 Discussion on the first qualitative question (S15/12)

The results of this final session evaluation were deeply profound for me, in the sense that in this final evaluation the students' data reflected the one core value that I had striven to instil in my students, namely the importance of a nurse's touch. I believe that this is a nurse's treasure. I did not expect these results, and to have 33 students express such feelings at the end of the course offered me hope for the future of nurse practice. I say 'hope' because I believe that nurse education has lost sight of its core purpose in its drive to become more professional and academic, that core purpose being caring, compassionate, skilful touch. I am not referring here just to physical touch, but to the touch of compassionate eyes, voice and finally the touch of a compassionate soul or spirit. It is these combinations of touch that reach out to the patient in times of fear, darkness and pain. It is these values of touch that I hold so dear and have experienced as a patient in my own sicknesses and injuries. It is these values that have found fertile ground for growth in 40% of the class. The uniqueness of my healing curriculum is that it is the only element of the nurse's training in our curriculum that addresses touch, its values and the actual practice of becoming conscious of the embedded power of touch. Palmer (1998) reminds me that the

pain I felt during this course was partly due to the teaching profession glorifying the method and leaving people who teach differently feeling devalued and forcing them to measure up to norms that are not their own (p. 12). I may well be devalued by faculty, and indeed I have been marginalised to the extreme. Yet these results affirm my held values, giving me hope that, step by small step, I can and will bring about change.

7. 3. 3. 2

Engaging with the data - Session 15	
Session Subject	Final session evaluation
Question Number 13	*What did you enjoy least about this session?*
Qualitative question 2	

There were only two themes identified from responses to this question, these being:

S15/13/a	*Nothing special*	*75*	*90. 0%*
S15/13/b	*Cold floor*	*8*	*10. 0%*
		83	*100%*

7. 3. 3. 2. 1 Discussion on the second qualitative question (S15/13)

There is little to say about these results other than that the students appeared to be satisfied. The eight students who mentioned the floor being cold included my regular seven dissatisfied students. In this case they had just cause, as their responses refer to another

critical incident when senior faculty changed tactics and denied me use of a classroom. As incredible as it may seem, I was not allowed to use the basic nursing classroom for healing practice. No reason was given other than that the professor refused. It was the middle of winter and I could not find any faculty who would let me use a classroom. It is important to explain that we are a brand new university and each department, such as basic nursing, midwifery, and community and adult nursing, has a fully fitted-out hospital ward. There were no students other than my class as it was the first cohort. There was absolutely no excuse for this action other than an attempt to assert power. My assistant researcher was in tears over the matter. I therefore took my class to the university gymnasium and we did our exercises on the floor without heating. I took photographs of the class and, in a conversation I had with a member of faculty, I mentioned that, given the effort and expense that parents went through to give their children a good university education, imagine how upset they would be to find out that their children were being refused facilities paid for with their Prefectural taxes. We made the best we could out of a poor situation in which no student or teacher should have been placed. However, I was plagued by terrible feelings of guilt because I felt the students were being made to suffer and they were my only point of vulnerability as well as being my responsibility.

I think the most shocking aspect of this situation was the total lack of moral fibre shown by faculty, who failed themselves in my eyes and those of their students by their inability to act. I feel that, more than any other event, this one issue showed the depths to which the power-seekers would go in order to assert their dominance. I had shown that I had teeth and could bite if pushed, and I had shown that I would defend my classroom. What this faculty still had to learn was that I would not stand for abuse of my students' chances of a good experience in education. I wrote a detailed report of this incident, including date-

stamped photographs that I took of the empty new teaching ward and the dirty old gymnasium of the other faculty which we were using. I spoke to a friend I had in the community support group of the university where I had been running community healing night classes and had trained thirty local therapists in massage and healing to the same level as the university students. I had experienced no problems at all in the community. I just happened to leave a copy of my report on my desk in the classroom by accident and it was read by some of the group members. The community support group is a powerful local collection of business-people and officials in the community that acts almost as an unofficial board of governors. They are responsible for fundraising and have a lot of political clout in the community. It is a foolish member of faculty who engages the wrath of this group. As it was, many of this group were already expressing concern over the arrogance of some faculty in dismissing the group's importance or their value to the university. Several weeks later I was informed that I could use the classroom for my next course, subject to conditions. Yet another small step had been taken. I suppose I was at last learning the pedagogic codes of my context!

In the next section I look at the curriculum subjects that students would like to study more.

7. 3. 3. 3

Engaging with the data - Session 15	
Session Subject	Final session evaluation
Question Number 14	*Were there any subjects that you would like to spend more time studying?*
Qualitative question 3	

In response to the above question four themes were identified, these being as follows:

S15/14/a	*Nothing special*	*35*	*42%*
S15/14/b	*More practice*	*20*	*24%*
S15/14/c	*Listening skills/communication*	*17*	*20%*
S15/14/d	*Healing*	*12*	*14%*

7. 3. 3. 3. 1 Discussion on the third qualitative question (S15/14)

50% of this course wanted more practice; however, the actual course is about the theory of healing and only has a taster session for experiencing healing. Healing practice is offered as a students' choice in the spring semester.

No further analysis was carried out as all responses were identified. In the next question I examine what the students would like to do to improve the course.

7. 3. 3. 4

Engaging with the data - Session 15	
Session Subject	Final session evaluation
Question Number 15	*What improvements do you think could be made to the session?*
Qualitative question 4	

In response to the above question four themes were identified, these being as follows:

S15/15/a	*Nothing special*	*52*	*62. 7%*
S15/15/b	*More practice*	*20*	*24. 1%*
S15/15/c	*Concentration*	*7*	*8. 4%*
S15/15/d	*Chakra studies*	*4*	*4. 8%*
		83	*100%*

7. 3. 3. 4. 1 Discussion on the fourth qualitative question (S15/15)

There is little to add to the analysis of this question as it is similar in content to the previous question's responses. Quite why concentration was cited by seven students is rather a puzzle (S15/15/c). I suspect, however, that this is a personal response to the question. Below I present the statistical analysis of the final course evaluation.

Statistical Data Student Session Evaluation						
C001 Session Number 15						Totals
	Strongly agree	Agree	Disagree	Strongly Disagree	Bad Data	Responses
Question 1. Session materials: adequate information was provided relating to the session structure?	46	32	2	0	0	80
Question 2. Was the session easy to understand?	37	41	2	0	0	80
Question 3. Teaching Style: All the session materials were un-ambiguous and easy to follow?	42	34	4	0	0	80
Question 4. The target objectives of each module were presented at am appropriate level?	38	39	3	0	0	80
Question 5. Did you feel the teacher's enthusiasm for the session?	65	15	0	0	0	80
Question 6. All the session materials were presented at the correct level?	32	44	4	0	0	80
Question 7. Were you interested in the session?	50	28	2	0	0	80
Question 8. Handouts were provided and easy to follow?	32	47	0	1	0	80
Question 9. Venue: heating and lighting were adequate?	48	30	2	0	0	80
Question 10. Venue: enough space was provided to work comfortably in?	42	38	0	0	0	80
Question 11. facilities. Toilets were readily accessible.	53	25	0	2	0	
	485	373	19	3	0	880

Figure 18. Consolidated results of statistical data for Session 15

7. 3. 4 Discussion on the students' online test evaluations

The three samples used as evidence of my research process in the classroom were those of sessions one, seven and fifteen. These produced insights as to the living responses of my students and myself within the context of my classroom and curriculum, all these elements being engaged in our pedagogic process of learning. From my viewpoint, the development of web-based technology to assist in evaluating the sessions offers exciting prospects which have been highlighted in the above discussions. In the next section I present the students'

voice through the qualitative instruments used on my course, namely those of portfolios and reflective journals.

7. 4 Qualitative data

This research produced a large amount of qualitative data, the main sources being the students' portfolios, reflective journals, and evaluations of my lessons and teaching. I would like to take a moment to explain how I see the different types of data and how I am using them. I am asking myself the following question. I designed the curriculum to address certain needs or deficiencies which I had identified in nurse education and training. I have produced vast amounts of data. How then can I draw valid meaning from my data?

Answering what appears to be a simple question is problematic. Traditionally, data and research are divided into the distinct theoretical camps of the Quantitative versus Qualitative debate, with favoured paradigms being held and rigorously defended by each camp. I have within me a sense of frustration, which seems to be the case at every turn in the field of education. Individual scholars cut up knowing and knowledge into a proliferation of fragmented bits. Each bit is then the domain of an 'expert' and the fragmentation of knowing and knowledge is guaranteed through such exclusion practices. However, such practices are not for me as I seek my web of connectedness (Palmer 1998; Rayner 2003). I strive in my life and work to be as consciously inclusive as possible. In my work I use the method and paradigm that is correct for the issue at hand. Sometimes I need statistics to give me a snapshot or overview or even a pattern or trend in data. At other times I am looking for lived and experienced meanings that can be well grounded and rich in descriptions of process and praxis in identifiable contexts. My classroom is not unique in the teaching sense; the situations I describe and the words of the students can be

identified easily across the length and breadth of any teaching experience by any teacher. What is unique about my classroom is how the dynamics of knowing and knowledge change with the interactions between the students and me as we co-create in creative synthesis the curriculum of the healing nurse.

The method of analysis I use has to meet the following criteria:

1. It is practical
2. It can communicate the essence of the meanings easily and effectively
3. It prevents self-delusion
4. It will produce knowledge that others will accept as reliable and trustworthy.

My methodological reasoning was covered in depth in Chapter 2. However, I feel it is important to look at the nature of data in a little more depth. Qualitative data can preserve chronological flow and reveal precisely which events lead to which consequences. Good qualitative data can, through creative synthesis (Moustakas 1990), help the researcher to move beyond initial concepts and boundaries to generate new or revised conceptual frameworks. Miles and Huberman (1984), firmly in the Qualitative paradigm, expound the value of qualitative research as follows:

The findings of qualitative studies have a quality of "un-deniability." Words, especially organised into incidents or stories, have a concrete, vivid, meaningful flavour that often proves far more convincing to a reader - another researcher, a policy maker, a practitioner - than pages of summarized numbers (p. 1)

Their words, to my ears as a researcher who values such accounts and processes, have a distinct and compelling emotional appeal. Yet I am unhappy with their words even as I agree with them. I needed to explore this vague feeling of unease. Qualitative research has issues that need to be addressed even in the climate of a flurry of new qualitative approaches and the move towards greater acceptance of qualitative data. Miles and Huberman (1984) identify some of my concerns when they say that qualitative data collection is:

"*labour intensive... frequent data overload, the distinct possibility of researcher bias, time demands on processing and coding data, the adequacy of sampling when only a few cases can be managed, the generalisability of the findings, the creditability and quality of conclusions and their utility to the world of policy and action.* " (p. 2)

In terms of the validity of this process, I draw on the data obtained from the use of different data collection instruments to see to what extent I can evidence and communicate the nature of the following standards of practice:

1) Creating a safe teaching/healing space. Students understanding, critiques, journals

Figure 19. Students engaged in portfolio building (Healing Theory)

Understanding that no two individuals will see the same thing in a visual context, I wish to tell the story of what I see in this picture and add to that story some accounts from my students' journals. I see expressions of fun. The student on the left has just said something that the other student finds amusing, their body language is open, and the space is a group space.

Portfolio building proved to be popular as the following comments indicate:

> *HTR029*
>
> *"I got to know that there was a thing called a portfolio for the first time. Till then, I thought that a portfolio was the group work currently now performed by the healing theory. But when we investigated a few into the group, it turns out that portfolios are "a self-pursuit and self discovery." When I found this, I thought that a portfolio was a thing indispensable when carrying out healing."*

HRT079

"I enjoyed myselves to each other and thought it important an instruction and to learn."

2) Maintaining a safe teaching/healing space. My analysis of classroom video, students' responses, journals

Figure 20a. Students in group work (Healing Theory)

Figure 20b. Students in group work (Healing Theory)

What these pictures show to me is a group of students engaged in the process at hand; the group huddle can be seen in the first picture where most of the group are facing towards the centre where one student is speaking or engaged in writing. This is a still photograph and you can see the pens in the students' hands that are not in perfect focus, suggesting that animation or movement of the pens is happening alongside the act of conversation. The second picture gives a clear indication of the negotiated space that the students formed in their groups. Smiles on the faces of the students in the second photograph show that they are having fun. If the classroom was oppressive I suggest that such open, natural body language would not be seen.

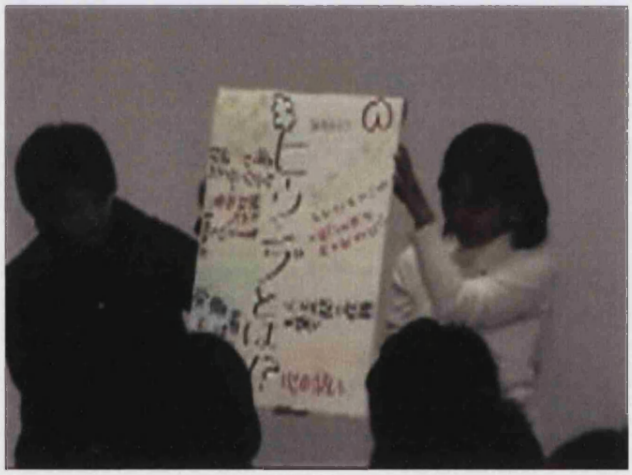


Figure 21. Students presenting their ideas (Healing Theory)

This is not the best photograph ever; however it shows a very nice portfolio page where the students have used colour and text dynamically to express their group ideas.

Here are some students' comments from their journals:

HTR019

"I think that space of peacefulness which is wrapped in music is made by me."

HTR67

"Space is required for "human being to exist in this lecture..."nothing" meant the spiritual body, the mental body, the emotional body, and the physical body, there were no they, since there was nothing, it was explained that it is "nothing", and I was able to understand easily."

HTR 084 *"I will not understand all anymore, if "whether you are whom in fact", or "whether this world being true", and such a thing are considered first time. I had not considered such a thing until now. ... although I will become somewhat fearful when thought with the different viewpoint, another view came out and new touch also carried out to thinking place"*

3) Students understanding a safe healing space. Analysis of students' reflective journals, students' critiques

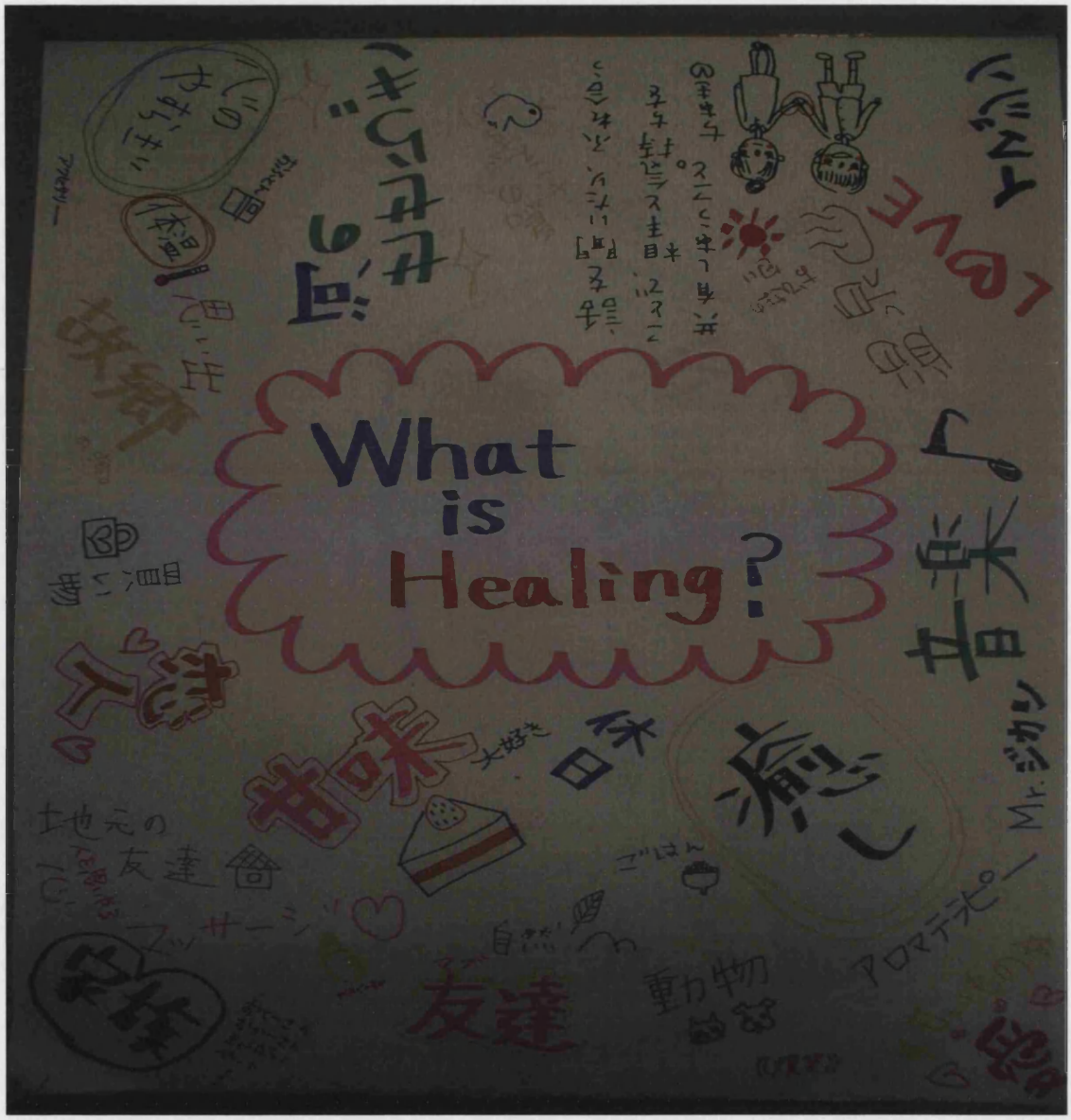


Figure 22. Page from group portfolio (C001)

4) Students expressing love in the healing process. Pictures of body-language and touch from classroom healing activities

Figure 23a. Healing touch (C001)

Figure 23b. Healing touch (C001)

I see a sense of caring focus and peace in these two pictures, sleeping patients is often a good sign that all is relaxed in terms of space and practice.

Here are some students' comments from their journals:

HRT020

"I think that this energy healing is existence very good [we / for]. and it was thought that it was wonderful."

HRT 066

"... I believe that there is the effect. It is because I thinks that it has the effect of curing people in warmth of people's hand in my old experience. ... Moreover, I think that I can load a hand with warm feeling about the same as the heart. I thought that I wanted to value my hand and touch as treasure"

5) Students expressing compassion in the healing process

Figure 24. Compassion

I like the peace that this picture suggests to me. The faces are out of focus; had they been in focus they would reflect a calm serene look which I have associated with the inner healing Buddha of compassion. The look I am referring to can be seen more clearly in the final photographs.

6) Students expressing understanding in the healing process

Figure 25. Understanding

Here the students are in a body language mode that suggests engaged listening with open eye contact at the same level as the student listens to her patient. The other individual in the picture, while adopting a listening body language, is standing while the patient is sitting. This individual is university staff, and I suggest that it is showing a power relationship being subtly expressed as the teacher is standing above the patient. For me the student in front is showing an advanced level of listening skills.

7) Enabling the other to understand their healing process

Figure 26a. Enabling the other to understand

I do like this photograph as it suggests to me a life-affirming flow of energy where the therapist and the patient are in an engaged space of connectedness.

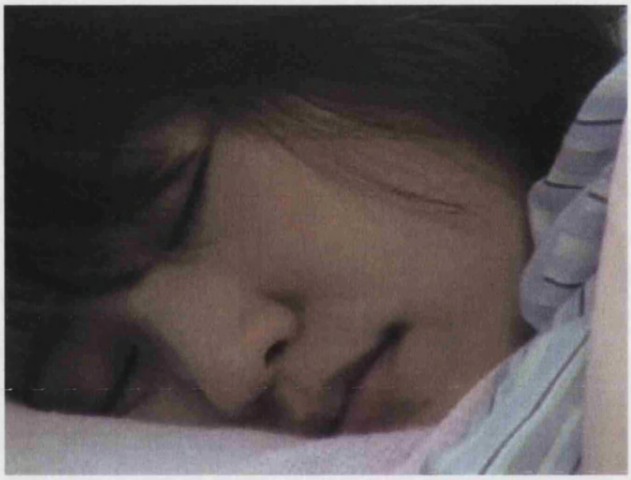


Figure 26b. Enabling the other to understand

Figure 26c. Enabling the other to understand

I believe these pictures speak for themselves about the aftermath of healing. For me, the face of the compassionate Buddha within us all is seen when we reach the total relaxation that these patients have achieved. The peace and serenity that I see in these pictures filled me with a glowing, very un-Buddhist warmth for the success of my students in their ability to produce peace with their touch. After all we had been through, the acid test of praxis had answered the major question I asked myself about the transferability of my knowing (p.25). Seeing these pictures gave me a sense of peace, for I believe I have been able to transfer some of my

knowing which had been synthesised by my students, made their own, and represented in their praxis. My life as a teacher of healing touch now had purpose grounded in achievement.

7. 5 Summary of this chapter

Inclusionality, in Rayner's (2003) sense of compassion and flexible dynamic boundaries, is my stated ontology. Consciousness and reflection is my epistemology and the four-fold path is my praxis. My pedagogy of the healing nurse curriculum embodies all of the above. It does so in the following way:

My assumptions about healing are grounded in inclusionality and inclusional practice. Such expansion of the inquiring consciousness and reflection are the means by which I enter or become more aware of my I/we/the others' space/boundaries (I/we/you/us). Such awareness sets up my webs of connectiveness. This connectiveness draws on the four-fold path of the Buddhist Noble Truths, and the praxis is my ability to engage in a transformative space/boundary adventure with another – a balancing act, a process whereby my intention sparks the others to recreate their matrix of wholeness and health. Inclusionality then becomes the space within which healing/teaching/learning occurs and healing becomes the space of inclusionality. This dynamic space then becomes part of the framework within which are held my emerging living standards of discernment.

My emerging epistemology has been modified through this process of research in and on my actions, context, personal values and teaching skills, often through my engagement with

my students' voices. I am sensitive to the critical issues of race within education and the power relationships involved with knowledge generation and its control. I see clearly my own limitations and frustrations as an educator, and make a life-long commitment to improve them. I believe that the classroom can and should be a safe place for learning where the students and the teachers co-create knowledge that is not only the given curriculum but citizenship and life skills as well. The values I hold of love and compassion, grounded in my Buddhist faith, have been questioned. While my understanding has deepened with the process of critical enquiry, my basic underpinning ontology has been strengthened.

In the next and final chapter I will summarise where I am now with my learning, for this research is not concluded. The first cohort graduated in April 2007 and three more cohorts have passed through this curriculum. Events have moved on and the context has changed in response to the ebb and flow of life.

Chapter 8

Conclusion

8. 0

In conclusion I wish to refocus on my contributions to knowledge that this research has produced, and bring together multiple aspects of myself and my claims to learning into a condensed understandable wholeness.

Inclusionality, in Rayner's (2003) sense of compassion and flexible dynamic boundaries, forms my pedagogy of the unique, one that acknowledges the uniqueness of my being but at the same times a uniqueness that is local, distinct but not discrete. Through this I feel and live my webs of connectedness as I am consciously aware of the space of non-space as a form of mystery. Such a state of mystery is now is my stated ontology. Consciousness and reflection, where I dissolve the dynamic barriers of self, are my epistemological tools. The Buddhist four-fold pathway of the Noble Truths acts as the framework in which I embed my praxis of: inclusional respect, inclusional originality, inclusional caution, and inclusional tolerance.

My pedagogising of the healing nurse curriculum embodies all of the above. It does so in the following way:

My assumptions of healing are grounded in inclusionality and inclusional practice. Expansion of the inquiring consciousness and reflection are the means by which I enter or become more aware of my I/we/the others' space/boundaries (I/we/you/us).

My intention is guided by emerging ontology, and my praxis is my ability to engage in a transformative space/boundary adventure with another – a balancing act of crafting healing skills; a process whereby my intention sparks the others to recreate their matrix of wholeness and health. Inclusionality then becomes the space within which healing/teaching/learning occurs and healing becomes the space of inclusionality. This dynamic space then becomes part of the framework within which are held my emerging living standards of discernment.

My emerging epistemology has been modified through this process of research in and on my actions, context, personal values and teaching skills. I am sensitive to the critical issues of race within education and the power relationships involved with knowledge generation and its control. I see clearly my own limitations and frustrations as an educator and make a lifelong commitment to overcome them. I believe that the classroom can and should be a safe place for learning where the students and the teachers co-create knowledge that comprises not only the given curriculum but also citizenship and life skills as well. The values I hold of love and compassion, grounded in my Buddhist faith, have been questioned. While my understanding has deepened with the process of critical enquiry, my basic underpinning ontology has been strengthened. I see the framework of my faith for what it is, a framework, one that I believe I have transcended in terms of my need for and

reliance upon. I can, however, revisit it with the warmth one has for an old and trusted friend, as it has served me well through many situations of change and trauma.

The first cohort of my course graduated in April 2007; their story and mine has been told and three more cohorts have since passed through this curriculum. Events have moved on and the context has changed in response to the ebb and flow of life.

In a sense I have finally understood what Bernstein (2000) referred to as the pedagogic codes. My political naivety has gone and been replaced with hard-learned street-savvy lessons of university politics and how such politics are played out in both my own culture and in Japan. I understand the actions of my Dean and other senior faculty whose life focus is their university life and its world. I am reminded of the living truth of Palmer's (1998) words when he said:

> *We need to find every possible way to listen to that inner voice and take its counsel seriously, not only for the sake of our work but for the sake of our own health as well. If someone in the outer world is trying to tell us something important and we ignore his or her presence, the person either gives up and stops speaking, or becomes more violent in attempting to get our attention. (p. 32)*

As part of my learning process I now understand that sometimes I was not listening and at other times I listened too much. I understand the meaning of Freire's (1987) demand that praxis has to be part of words. I understand now when I am out of my flow or I have lost touch with my inner teacher, and that my authority flows from the power and authority I give myself through my own being. I understand that my inclusional self seeks not to be perfect but to remain connected to the fluid dynamics of my selfhood, and that such selfhood is embedded with my values and integrity and is mirrored in my praxis.

I have lived the truth that there comes a time when a stand has to be made against injustice and social abuse of power hiding under the guise of culture. I understand that such a stand is not a compromise but a declaration of my living standards and the values that are embodied in my ontology by the pedagogic code of my selfhood. I understand that, alongside such a stand, compassion must walk hand-in-hand with forgiveness. When I see that I have made a mistake I seek to amend the situation by modifying my future actions. I have lived my life as honestly as possible by trying to live the highest form of love, love that allows for intimacy without the annihilation of difference. This journey has been revealed, trusting that the space of this narrative is safe enough to hold the fears of my vulnerabilities. The journey of my students and me was an intimate one where I faced my fear of failure and held true to my values, which offered my students an opportunity to reclaim their inner connectedness to a set of values that are not grounded in colonial imperialism but, rather, have shown themselves to be sustainable over time as values of good citizenship and humanity. Through this narrative my inward and invisible sense of identity has become visible and known as it has emerged over time and encountered and interacted with the external and visible 'otherness'.

In this narrative I have evidenced how I have brought my head and heart together, showing how my mind feels and my heart thinks in an inclusional embracement of connectedness.

I have shown how the synergy that is created through combining facts with feelings gives insights to the passion for compassion that makes up my inner and outer worlds of selfhood.

I have shown how I have integrated theory into practice so that each informs the other in a symbiotic creative process of knowledge learning and generation.

I have integrated my learning into my teaching and my teaching into my learning, thus creating the space for intentional informed listening alongside that of the talking of silence.

Perhaps more than anything else I have achieved what I set out to do all those years ago when I had the idea, in a café in Glastonbury, England, in 1995, of creating a formal healing curriculum for nursing. I never realised where the journey would take me or what adventures would unfold, nor did I realise the cost of that commitment or how difficult it would be.

8. 1 Changes that have happened

The classroom data is based on the first cohort of students that entered the healing curriculum. As per the instructions of the research committee at Bath University on my PhD transfer presentation, the data for analysis was limited to one cohort. The events described in previous chapters have shown that the contextual situation was difficult and there was strong resistance to the curriculum from certain members of faculty. I have discussed critical incidents and events that occurred and continue to occur in terms of horizontal violence. I have also documented my responses and the development of a coping mechanism that sustained me spiritually, emotionally, mentally and physically. Analysis of the data took time, due to problems with translation, back translation and the cost of such a process, all of which had to be funded privately. Then I had to check and recheck that my understandings of the meanings of my data were correct. I became immersed, in the true heuristic sense, in my research. I managed, through good educational practices, to stop the attacks on my curriculum, and I made it clear that I was more than willing and able to engage with faculty who attempted to interfere with my class or my students.

Slowly, as each cohort passed through the healing course, each became more successful than its predecessor as new learnings were integrated into the teaching practice. The number of external students applying to our faculty increased, drawn by our being the only university offering healing studies in Japan. With the enforced privatisation of our university, the commercial opportunities that can be offered by a proven healing curriculum are only limited by resources. In November 2006 I was informed that my curriculum and

my teaching record had been passed by the Japanese Ministry of Health and Education for permission to teach at Masters Level. The first Masters course started in April 2007.

It has been my observation that power-holders in Japan, when faced with a new phenomenon, take three courses of action. In the first event they try to bring the phenomenon under their control through exercising power over it. No attempt is made to understand the phenomenon. Secondly, if that strategy fails, vigorous efforts are made to eject the phenomenon because if it cannot be controlled it represents a threat to the stability of their power base. Thirdly, only when every attempt to eject the phenomenon has failed is the realisation made that they need to learn how to adjust to these new circumstances.

I have lived through this process over the last four years. Now it seems that the value of my programme is being recognised by the new managers who have been appointed to the university with a mandate to commercialise. I was selected for promotion to associate professor and moved departments to take over as manager of the Health Promotion Centre, which is a high profile project undertaken by our university. However, I am not under any illusions that this is not just a repeat of using me in a high profile, high risk project because I am deniable and a foreigner. Working with the development of a community health promotion programme will allow my values to be tested and modified through new exposure and learning. Post-doctoral planning will allow for a whisper of a hope I have held to solidify into a dream. This is the development of a Doctoral programme of healing research studies in nursing.

As a direct result of my research I have been able to connect the common factors of Action Researchers such as Dr Rayner with his work on Inclusionality, Dr Whitehead with his work on Living Action Research, Dr McNiff with her action research and inclusional practices in South Africa, Dr Laidlaw with her action research in China, Dr Lohr with her "Love at work", Dr Farran with her webs of connectedness in information technology, and Dr Joan Wink with her compassionate human scholastic accounts on Critical Pedagogy. I believe all these scholars share a life-affirming commitment to the creation of safe educational spaces. I know that they have not made this connection, as many are my friends and they would not see the values that I see in them. I see how they make so much effort to include, to connect educational spaces, to listen, and never to violate the space of another. They consciously hold the other in their educative spaces in the compassion of listening to the space; and in the space individuals find themselves, as both their inner and outer worlds are held in loving compassion. If their values, to which I subscribe and which have been clearly identified in this thesis, could be lived more fully by others, then indeed they offer hope for the future.

8. 2 Challenges that remain

Nursing education in Japan has entered into university settings with the stated objective of improving the competence of the nursing workforce. Such an objective is problematic on several fronts, these being:

1. As the new curriculum is now heavy with non-Japanese academic theories, curriculum design has to reflect in its theory Japanese thinking and cultural sensitivities. I believe that

I have shown how this can be achieved; however, this will require an awakening in educational terms from Japanese scholars which we are starting to see in the works cited in this thesis. It will also require a new understanding, from imported foreign educators, of Japanese cultural needs.

2. The actual practice of nurse training in terms of hands-on training, the touching of patients, and learning the basic skills of their nursing craft, is worryingly limited.

3. For experienced nurses to be drawn from the practice of nursing into the teaching of nursing is problematic due to shortages of suitably qualified individuals. The problem is compounded by the increasing commissioning of new faculties of nursing. This is made even worse by a culture that says that teachers teach and nurses nurse. Remaining grounded and current in your clinical practice, or being a qualified teacher, is not a requirement for Japanese academics, thus adding to the theory/practice gap.

4. Building new universities also compounds the problem of recruitment, as Japan has the lowest birth rate in the world. With the changing social structure of Japan, under the influence of Western thinking, women are expanding their choices of employment. Attracting top-level academic students to nursing will be a problem with the more famous and socially elite universities taking the cream of the crop and outlying provincial Prefectural universities having to contend with taking students of lower academic achievement just to fill their places. This in turn places pressure on the teachers in the

system who will have to contend with having academically-challenged students coping with what is now a very challenging theory-driven academic curriculum. Japan is correct in looking towards scholarship as a means of improving the professional capabilities of nursing in Japan. The challenge remains, however, of balancing theory and practice and finding suitable holistic models for representing nursing knowledge. Japanese scholars, in cooperation with their students and the voices of their patients, need to be mindful of creating an educative programme that embraces Japanese values alongside those of the West. The curriculum of the healing and reflecting nurse is an important next step in that direction.

5. The declared academic aim of the Japanese education system to provide English-speaking skills comparable to the level of achievement of China, Korea, Taiwan and Indonesia is spectacular in its constant failure to achieve its objective. Japanese scholars and students are limited in the depth of research material they can obtain because of their limited language skills in English and their having to rely on the severely limited number of texts that actually get translated into Japanese. Japan has enjoyed nearly a century of economic leadership but she is being chased hard now and cannot afford complacency.

6. I had originally designed the healing nurse curriculum around United Kingdom A-Level questions on anatomy and physiology. The depth at which the students were expected to function was said by senior faculty to be beyond the ability of freshmen. With my complete lack of correct insights as to what the actual level of science subject knowledge was for a freshman in a Japanese nursing school, I made the assumption that it would be similar if not identical to that expected in the United Kingdom/United States for entry into

nursing training. This cultural misunderstanding set the scene for tensions within my classroom. The reality of the matter was that Japanese students, when they are in high school, can stream into one or more sciences, for example, Biology, or Human Biology or Physics. Japanese high school students do not sit exams that cover the full science spectrum expected by a United Kingdom University, that of Biology, Human Biology, Chemistry and Physics. And the exam questions they did take compared with the upper GCSE levels in difficulty. Such a shortcoming in the curriculum needs to be addressed but this is not without its problems, one of the major ones being the lack of suitably qualified teachers in the high schools to deliver a new science curriculum. Reliance on teaching the basics of Anatomy and Physiology, Chemistry and Physics required in modern day nursing takes up valuable university curriculum time that could be better used in teaching clinical applications and practice.

8. 3 The last stage of the Action Research cycle: Making public my claims to know.

In keeping with my declared methodology and my use of the Action Research model described in chapter 2, figure 6, the final stage is making public my claims to know. On 30 January 2007 I placed my narrative on my website for review in the public domain (http://living-action-research.org/PhD_index.htm) as a first draft. Five of my peers in five countries gave their time and experience to critically review my thesis in its totality. Each reviewer brought their original engagement to my thesis and their responses informed my writing as I clarified points that were raised.

My writings in terms of publications and conference papers also tested my claims through peer reviewing and questioning. Listed below are some exemplars that suggest that the values embodied in this thesis are clarified and understandable:

Dr Eleanor Lohr, PhD. University of Bath. Responding to first draft posted to the web February 2007.

On reading Chapter Six

I am much struck by the emphasis throughout the thesis on safe space. It is very very important. I am not too sure what to say about it, except that I think it might be a good idea to point the reader in that direction at an early stage. The term 'safe space' is usually used to refer to a therapeutic space for people who are mentally distressed, and that is not what you mean. It seems to be a holding space in which the contradictions and challenges of the curriculum, the culture, your place as a priest, as a foreigner, gets dealt with, a space in which disbelief and preconceived ideas are in suspension, where you can communicate and influence, and where your meanings can be received and replayed by your students in their own unique way.

[My reflections on what Dr Lohr has offered caused me to revisit chapter six and clarify that I see my healing and teaching space as being one and the same. I am comfortable with her comments about communication but hesitant over the issue of influence as that could be seen to be a form of colonisation. I am deeply conscious of the fact that I do not want to colonise, rather I want to offer new forms of knowing for examination through experience.]

On reading Chapter Seven

This is a very special chapter, which shows just how much you had to swim against the tide. I do think that the politics of the university are much like any other – the bad behaviour is bad human behaviour, not bad Japanese behaviour.... This chapter reminds me that you have been strong enough to withstand abuse from childhood into adulthood. You must not underestimate the abuse you have suffered in Japan.

[Dr Lohr's comments did my battered ego the world of good and I fully understood her differentiation between what was culture, what was power and what was just bad human behaviour. I rechecked my writings and believe that I have made clear that I understand these points; however, the lived experience of being abused by an individual in a position of power is one that scarifies the soul. It still continues but now it has been identified clearly as the actions of a certain individual who was censured in a recent academic harassment case brought against this individual by a Japanese colleague. This action removed from me any suspicions I may have had that the individual's actions were a result of my colonising the curriculum. However, this did not do much to change the abusive manner of this individual's actions, but it did bring to the public forefront the realisation that such behaviour can have consequences. It is now fully understood in faculty that this individual and I have issues of incompatibility.]

(Personal communication 4th March 2007)

Dr Mohsen Fatemi , Lecturer in Education, University of British Columbia, Canada

Responding to posting of first draft

> *Your thesis opens up new horizons of exploration in areas of self-narrative, inclusionality and the process of critical literacy within the educational field. ... It is inviting exciting and original callings on the reader to further scrutinize the underlying layers of narrative within the context of education. Your thesis is embedded within epistemological and ontological perspectives and draws on the latest scholarship in the field and offers educational implications as you beautifully delineate your involvement and observation in the process of inclusionality. You present remarkable interesting examples and cases which vividly corroborate and substantiate your mindfulness and heartfulness. You let the reader experience the beauty of inclusionality in the meanders of recognitions and allow the audience of your narrative to taste the piquancy of wonder in the mists of the mastery of prescribed educational practices.* (Personal communication 8th March 2007)
>
> *[There is little I can say to what Dr Fatemi wrote other than feel embarrassed by his praise but quietly pleased with his enjoyment of the thesis and hopeful that others will find it useful in the future]*

Professor Peter Bontje MSc OTR, Aino University, Faculty of Rehabilitation, Department of Occupational Therapy, Ibaraki-city Japan. Responding to first draft of thesis.

> *The breadth of your research is really astounding and redefines knowing in research and educational practice. It is my current understanding that in our postmodern times we are stimulated to choose lenses through which we will view our*

topic of interest, which even in qualitative research often leads to regrettable reductionism. A standing ovation for you to keep your research firmly rooted in your everyday educational practice and the everyday situations that your I found itself in. The approaches you employed to tackle the various research problems encountered and the thesis that came out of it may (I am inclined to use the word 'should' here) serve as an example to everyone who aspires to make their research relevant to solving problems in the real world ... Chapters 2 to 5 gave me a good sense of the complexities of this research project and the multiple perspectives that shaped and informed the inquiry as it unfolded. Chapters 6 to 7 then informed me of the ins and outs of the development of the healing curriculum. Chapter 7 with its mix of your views, student views, and intricacies of faculty life and how you negotiated all that worked very well for me as it struck a chord with my own experiences. It has a nice dose of suspense; I found it very engaging to read. Chapter 8 then wraps it all up quite nicely.]

(Personal communication 18th February 2007)

[Professor Bontje's comments were of great value to me as he is a European working in Japan as a Professor of Occupational Therapy. Over the years he has acted as my sounding board and suffered in my isolation. He has offered me insights as to what was culture, what was human, as has Dr Lohr. What also became clear was that as a full professor he had a very different experience than I did as an assistant professor; this reinforced my understanding of the hierarchical system of education I was working in. In the very dark and lonely times Professor Bontje acted as a critical friend when one was most needed.]

Dr Sarah E Porter RN PMHNP MPH MS PhD. Associate Professor and Associate Dean Emeritus, School of Nursing, Oregon Health & Science University, Portland, Oregon, USA.

Responding to first draft of thesis

The most amazing and original thing about your project, I think, is that you developed a healing curriculum in another country/culture far different from your own, received the highest level of official approval, gained access to implement the curriculum within a fairly traditional school of nursing, including commitment of resources, and it has been and is being successful. Your reflections of your experience and why it happened for you that way and how you coped with it and what you learned and how you have changed – it seems to me to be the source of the unique. (Personal communication, 14 March 2007)

[Professor Porter was a Nursing professor at St Luke's Hospital, Tokyo, a very prestigious Japanese teaching hospital. She acted as my critical reader and brought her experiences as a foreign professor of nursing to my thesis through her sharp and insightful engagement of the text and her demanding, clear and focused responses to my knowledge claims. Professor Porter's experiences in Japan were very different from my own; as an invited professor she was looked after and did not have to attend faculty meetings and had things translated for her. Again, I was struck by the differences in treatment due to the hierarchical nature of Japanese nursing. Dr Porter was very fair and required of me that I check and recheck my own perceptions and bias.]

Dr Sue Turale PhD. Professor of International Nursing and Special Advisor to Vice President for International Affairs, Faculty of Health Sciences, Yamaguchi University Graduate School of Medicine. Responding to first draft of thesis.

My brief comments on Rev Je Kan Adler-Collins' thesis are predicated on my many years as a professional educator, researcher and nurse within Asia and the Pacific, and on my close-hand observations of his journey and commitment to his research and thesis production. I believe that Je Kan's research and writing is unique, and makes a significant contribution to education, nursing, and to action research knowledge, that will be relevant for many years to come. This uniqueness is explicated in his descriptions of discovery and learning that have had significant impact on his practice as educator, nurse, healer and Buddhist priest. In particular he has explored and described hitherto unknown facets of Japanese education in his design, implementation and evaluation of a healing curriculum within a Japanese university, the first of its type in this country. Quite rightly, his thesis expands on the cultural differentness of his position, and his work as a white educator in the Japanese higher education system. He has drawn upon relevant literature to support his thesis and in my view has had great commitment to be true to the objects of his research and work as an educator. His successful implementation of a healing curriculum has challenged the boundaries of thinking in his Japanese university. Importantly he has found that his methods of teaching allowed his students to critically reflect on their practice and thus benefit their education as nurses. I have witnessed his many struggles to write with accurate depiction of his

doctoral work, but I believe that ultimately he has succeeded in uncovering his educative influences on his students' learning and makes a solid contribution to our ways of knowing.

(Personal communication, March 12 2007)

[Dr Turale's words meant a great deal to me as we spent many hours and weekends reviewing and refining the arguments, checking the facts and references. She was another source of strength during the difficult times I experienced. Again, the hierarchical difference were markedly noticeable. Dr Turale was an invited full professor who did not speak Japanese, had her work translated and did not have to attend faculty meetings in Japanese. She has an assistant and, from her long international experience, negotiated what she would or would not do in terms of working conditions. In contrast I have no say on my working conditions, I am still waiting for a job contract (four years on). I have no assistant, no translator, and have to attend the many faculty and committee meetings in Japanese.]

The above comments suggest that my narrative is able to convey my values and meanings and, even when engaged with by scholars from different backgrounds and cultures, the essence of my meanings has been communicated. The one account I would like to have had was from a Japanese educator, but unfortunately no Japanese scholar felt they could engage with my thesis as a critical reader.

What started out as a healing curriculum grounded in the concept of "I" has been engaged with, modified and re-formed into the Japanese curriculum of a collective "We". Where, in terms of direction, this understanding will now go is difficult to assess. However, the first steps have been taken and the theory has been proven in practice. What is needed to move these findings beyond a mere local happening is the vision and courage to pick up the challenges highlighted in this thesis and bring them to a larger arena of consciousness. In the first instance this will require an openness of praxis through the dissolving of boundaries on behalf of Japanese nursing scholars and practice nurses. This, I believe, needs following by political lobbying and 'educating' as a planned strategy of increasing the level of professionalism in Japanese nursing. Such a process will require a shift in the balance of theory and the traditional values of nursing away from its dependence on the medical model for its authority of knowing. It will be a challenge for life, one for which Gandhi offers sound advice: "You must be the change you wish to see in the world." I believe that I have started to be that person.

In one sense the ending of my thesis marks the beginning of my exploration of its implications for my ways of being, enquiring and knowing. So, I am marking both the ending and the beginning with Rayner's inclusional principle:

"An **Inclusional Principle** and **Logic** thereby emerges. This can be expressed **ecologically** as follows. *Content is contextual: the inhabitant is a dynamic inclusion of the habitat, not an exception from it, as objective rationality would have us make believe. Content simultaneously forms from and gives expression to the receptive spatial pool that it fluid dynamically includes and is included in; the inhabitant transforms the habitat and* vice versa *as inseparable but distinguishable (discernible) aspects of one in the other.*

Inclusional flow entails the local-non-local logic of 'somewhere as a dynamic inclusion of everywhere', not solely the local logic of discrete, opposing objects." (Rayner, 2007)

In coming to understand my inclusional pedagogy of the unique I have included my expression and representation of this pedagogy in the video-clip of my presentation at the 2007 British Educational Research Association on the 6th September 2007. This video-clip constitutes Appendix C. It marks my fullest recorded expression of my inclusional pedagogy of the unique, to date. I recognise the value of Rayner's articulation of his inclusional principle in helping me to articulate my own. I experience myself, as I watch the video-tape with my relationally dynamic awareness of space and boundaries. I see myself as an inhabitant who is seeking to transform the habitat and to respond educationally to the habitat as I learn.

I see myself, in Biesta's terms, as exercising my educational responsibility (Biesta, 2006) as I generate my own living educational theory. I agree with Biesta in his belief that we come into the world as unique individuals through the ways in which we respond responsibly to what and who is other. I see that the responsibility of the educator:

"... not only lies in the cultivation of "worldly spaces" in which the encounter with otherness and difference is a real possibility, but that it extends to asking "difficult questions": questions that summon us to respond responsively and responsibly to otherness and difference in our own, unique ways." (p. ix)

As my enquiry into my inclusional ways of being, enquiring and knowing continues I am seeking to develop an inclusional language of educational enquiry. Like Biesta, instead of

seeing learning solely as an attempt to acquire, to master, to internalize, or any other possessive metaphors we can think of (p.27), I also see learning as a reaction to a disturbance, as an attempt to recognize and reintegrate as a result of disintegration. I see what is 'educational' as concerned not only with the transmission of knowledge, skills and values from a given curriculum. I also see what is educational as being concerned with the individuality, subjectivity and personhood of the educational enquirer. As I believe this thesis demonstrates I believe that what is educational shows an individual coming into the world as a unique singular being (p.27) who understands his existence as a form of life that simultaneously forms from and gives expression to the receptive spatial pool that it fluid dynamically includes and is included in (Rayner, 2007, 2004).

In relation to the originality of the thesis I have focused on an analysis of personal inclusion in an ongoing evolutionary process. Through my idea of transitional certainty I have communicate my understanding and appreciation of what individuals in caring and or educational roles can be certain about.

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